

Handbook of Abhidhamma Studies

by

Venerable Sayādaw U Sīlānanda

(Volume I)

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Sabbadānaṃ dhammadānaṃ jināti

The Gift of Dhamma excels all gifts

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Venerable Sayādaw U Sīlānanda

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Sharing of merits

May all beings share in the merits gained
Enjoy good health, prosperity and happiness
Cultivating loving-kindness and wisdom
Culminating in the cessation of all suffering.

Sādhu! Sādhu! Sādhu!

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Veneration to the Exalted One, the Homage-Worthy,
the Perfectly Self-Enlightened.

The Buddha is an Arahāt and He is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through the realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, Issariya (supremacy), Dhamma (knowledge of the path to Nibbāna), Yasa (fame and following), Siri (noble appearance), Kāma (power of accomplishment) and Payatta (diligent mindfulness).

Editorial Preface

Handbook of Abhidhamma Studies is a series of lectures given by the late Venerable U Sīlānanda on the subject of Abhidhamma. Actually the talks originated from courses he offered to American students on the *Abhidhammatthasaṅgaha*. This book, *Handbook of Abhidhamma Studies*, is designed to supplement the study of the *Abhidhammatthasaṅgaha*.

The *Abhidhammatthasaṅgaha* is a small book that was probably written by an Indian monk named Ācariya Anuruddha in about the twelfth century. That small book provides an introduction to subjects taught in the Abhidhamma texts of the Tipiṭaka. Actually in order to understand the Abhidhamma texts in the Pāli Canon, it is essential that the *Abhidhammatthasaṅgaha* be thoroughly mastered.

Burmese monks in particular first memorize this book and then pursue extended studies of it with their teachers. The late Venerable U Sīlānanda followed this course of training. The result was that he had a thorough and precise knowledge of this small book, as well as the Abhidhamma texts in the Tipiṭaka, the Commentaries, and the Sub-commentaries.

When Venerable U Sīlānanda came to the United States, he taught courses on the *Abhidhammatthasaṅgaha*. In these courses he often gave detailed explanations of the subjects found in that book for the benefit of his students. These explanations are very helpful as sometimes the information given in the *Abhidhammatthasaṅgaha* is quite terse and not easy for the uninitiated to understand.

Preface

I began to study this book about one year before Sayādaw arrived in the United States. Therefore, I very much appreciated what a great difference his explanations made in my understanding. It occurred to me that it would be very helpful for others interested in this subject to have access to these lectures in the written form. Therefore, I decided to transcribe these talks. The talks have been as accurately transcribed as possible. Sayādaw was very precise, organized and meticulous in his presentation. It has been my hope to emulate his fine example in these transcriptions.

Nonetheless, it is possible that some mistakes or errors have escaped notice. Hopefully they are very minor. Abhidhamma is a very challenging and deep subject, sometimes quite precise and subtle. Whatever mistakes are found I apologize to the readers for those and I accept fully the demerit that comes from lack of skillfulness. At the same time I hope that much merit may result from sharing the great knowledge that my teacher had on this important subject with others.

As the transcriber, I would like to take the opportunity to express my gratitude to all Dhamma teachers as well as friends for their tireless work for the Buddha-Sāsana. First of all, I wish to express my gratitude to many Dhamma teachers who have explained very patiently, over the course of many years, many aspects of the Buddha's teachings. They include the late Venerable Sayādaw U Sīlānanda, Venerable Beelin Sayādaw, Venerable U Jotalankara, Venerable Ashin U Osadha, Venerable U Jatila, Venerable U Kosalla, Venerable U Ghosita, Venerable U Garudhamma, Venerable U Kavinda, Bhante Guṇaratana, Bhikkhu U Nandisena. Most especially I am indebted to Venerable Ashin U Dhammapiya. Not only has he explained with precision and thoroughness the Buddha's teachings, he also conceived the idea of publishing these series of Abhidhamma lectures to enable many more people to gain greater clarity of understanding of the Abhidhamma.

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Sādhū! Sādhū! Sādhū! To all these meritorious deeds!

Finally I wish to express my gratitude to the people of Malaysia and Singapore. I am especially grateful to Brother Chew How Ting, Brother Lim Mong Seng and Sister Pauline Chong of Singapore and Malaysia who helped me edit these talks. Their patience and kindness have been immeasurable. While the late Venerable Sayādaw U Sīlānanda visited there and taught there, they were always very supportive to him. Sayādaw's visits to Malaysia and Singapore were so brief that he could not cover every chapter in the *Abhidhammatthasaṅgaha* with his students there. Each course he taught in the United States lasted about a year. Over the years he taught many courses to many audiences, sometimes primarily to Burmese Americans, or to European Americans, or to Vietnamese Americans.

We are fortunate that the Vietnamese American community requested Venerable U Sīlānanda to teach the course again in 1994-1995. This was after the most recent edition of the *Abhidhammatthasaṅgaha*, edited by Venerable Bhikkhu Bodhi, had been published. The Tu Quang Temple in San Francisco was kind enough to host this series of talks which were well-attended by devotees of both the Theravāda and Mahāyāna traditions.

We are grateful to Sayādaw for his great compassion. We are grateful to all the devotees who supported Sayādaw in so many ways so that he could share so much Dhamma wisdom with us. Now devotees in Malaysia have graciously offered to publish this series of talks.

May Dhamma wisdom continue to grow and flourish in the world!

Sarah Marks, USA.

Preface

Editor's Note

As editor of this work, I am aware that foreign words are usually put in italics. However, it is allowable to capitalize words that communicate important information or philosophical concepts. Most of the Pāḷi words in this manuscript are very significant terms in the Buddha's teachings and constitute a firm base for the reader to build a correct understanding of Buddhism. Sayādaw U Sīlānanda has expertly defined most of these words in his presentation. A great many of these Pāḷi words refer to Paramattha Dhammas (ultimate realities) which are so essential for our understanding and experience of the Dhamma. Therefore, I purposefully capitalized these Pāḷi words because they are key philosophical concepts in Buddhism. The presentation done in this manner is to also encourage the reader's attention. In addition terms in English referring to the Supramundane and important doctrines have been capitalized out of respect.

Sarah Marks, USA.

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Introduction

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Introduction

1. Getting Acquainted

Today we begin a new class on Abhidhamma. Ever since I came to this country, I have been teaching Abhidhamma. I have taught about three or four courses and then I stopped teaching. So I thought it was time to teach again. So we have this class now.

Two Divisions of Buddhism

Today's talk is just an introduction. I call it, "Getting Acquainted", i.e., to get acquainted with the Abhidhamma — what Abhidhamma is, what is found in Abhidhamma and so on. Before we understand what Abhidhamma is, we should understand the two major divisions of Buddhism nowadays in the world. The first one is called Theravāda Buddhism or Southern Buddhism. The second is called Mahāyāna Buddhism or Northern Buddhism. There was one Buddhism originally. But later there was difference of opinion among the Elders. Different schools of Buddhism appeared in the course of time. Nowadays there are two major divisions of Buddhism.

Theravāda Buddhism is believed to be the closest to the original teachings of the Buddha. As a Theravāda Buddhist, I believe the original teachings of the Buddha are recorded in the scriptures of Theravāda Buddhism. Theravāda Buddhism spread to the southern part of Asia, or to the southern countries. Therefore, it is sometimes called Southern Buddhism. It may not be 100% accurate, but people call it

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Southern Buddhism. Theravāda Buddhism spread to Sri Lanka, Burma, Thailand, Cambodia and also to Vietnam.

Mahāyāna Buddhism is a later form of Buddhism. It is different from Theravāda Buddhism in many ways. This kind of Buddhism spread to northern countries. When I say north, I mean from the middle of India. It spread to northern countries like Nepal, Tibet, Mongolia, China, Vietnam, Korea and ultimately Japan. Since these are northern countries, it is sometimes called Northern Buddhism.

Sometimes Theravāda Buddhism is called Pāli Buddhism, and Mahāyāna Buddhism is called Sanskrit Buddhism, because they adopted Pāli and Sanskrit languages as their sacred languages respectively.

In both Theravāda and Mahāyāna, there is Abhidhamma. The Abhidhamma you will be studying with me is Theravāda Abhidhamma. I belong to Theravāda. I am a Theravāda Buddhist monk. I know Theravāda Abhidhamma, but I am not so familiar with Abhidhamma in other schools. Therefore, Abhidhamma you are going to study with me is that taught in Theravāda Buddhism.

How Buddha's Teachings were Recorded and Handed Down

The First Buddhist Council

First we should know how Buddha's teachings were recorded and handed down to this day. Buddha did not write anything down. He just taught by word of mouth. His immediate disciples learned His teachings by heart. Three months after the death of the Buddha, the surviving disciples

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of the Buddha headed by the Venerable Mahā Kassapa held a council, a Buddhist Council. At that Council all the teachings of the Buddha were collected and presented to the Council. The Council consisted of 500 Arahants, monks who were the immediate disciples of the Buddha. All the teachings of the Buddha were presented and scrutinized carefully. Only when they were satisfied that a particular teaching was the authentic teaching of the Buddha was that teaching accepted. As a sign of acceptance, the Elders recited that teaching (a Sutta, for example) together. That is why the Councils are known in Pāli as Saṅgāyana or Saṅgīti. 'Saṅgāyana' or 'Saṅgīti' means reciting together. In this way, Suttas and other teachings were accepted. As a sign of acceptance, the Arahants recited the teachings together. Thus at the first Buddhist Council the teachings of the Buddha, still fresh in the memory of His disciples, were collected, presented, scrutinized and then accepted as authentic. That was done in Rājagaha, India.

The Second Buddhist Council

The Second Buddhist Council was held 100 years after the death of the Buddha. Just before that Council there were some Elders who had difference of opinion with regard to some Vinaya or disciplinary rules. They could not come to an agreement with other monks. So the Saṃgha was divided at that time. The other group was called Māhāsaṅghika. The original Saṃgha in order to preserve the original teachings of the Buddha held the Second Council. It was held in Vesālī in India. That Council reaffirmed the teachings that were collected and accepted at the First Buddhist Council. Actually no new teaching was added and nothing was taken away from the teachings recorded at the First Buddhist Council.

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The Third Buddhist Council

From that time on, different schools of Buddhism appeared. About 200 years after the death of the Buddha, there were as many as 18 or even more schools of Buddhism. At that time there were disagreements about not only the disciplinary rules, but other teachings as well.

At the Third Buddhist Council which was held 234 years after the death of the Buddha by our reckoning, all these different opinions were examined. According to Theravāda tradition, they were found to be false. So the Third Council was held at that time. At that Council one book was definitely added. That book, as we have it now, is the Kathāvatthu. That Council was held during the time of King Asoka.

You may have heard of King Asoka. He was a very famous king. He is sometimes called Emperor Asoka because he ruled over almost the whole of India. He was an exemplary king. He gave up war while he was conquering. He could have easily annexed the southern tip of India to his kingdom if he wanted to. But he gave up war and followed the path of Dhamma. It was during his time that the Third Buddhist Council was held. At that Council also the teachings handed down from the First and the Second Buddhist Councils were reaffirmed, and just a little bit of addition was made.

The Fourth Buddhist Council

Then from that time on until 450 years after the death of the Buddha, the teachings were handed down from teacher to pupil, from generation to generation, by word of mouth. It was an oral tradition until that time. At that time it was in Sri Lanka that what is called the Fourth Buddhist Council was held. During that time there was a great rebellion. It was so great that people had to leave their places and go elsewhere

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for shelter. The monks found it difficult to survive during that rebellion. Some monks went to Southern India. Many monks remained in Sri Lanka. Although it was difficult for them to live, i.e., to stay alive, they nevertheless protected the teachings of the Buddha in their memory. After the rebellion, the monks who went to India came back to Sri Lanka. The monks who remained in Sri Lanka said that since they had gone through difficult times their memories might have failed and they might have made some mistakes in the teachings. So they compared the teachings — those teachings of the monks who had remained in Sri Lanka with those teachings of the monks who had gone to India and returned to Sri Lanka. When they compared the teachings, it is said there was no difference or discrepancy. After that the monks decided that in the future it would be very difficult for monks to retain all the teachings of the Buddha in their memory. So they decided to write down the teachings on palm leaves. It was about 450 years after the death of the Buddha in Aḷuvihāra¹ that the Tipiṭaka was written down on palm leaves for the first time in Buddhist history. Although it was not called the Fourth Buddhist Council officially, later generations took it to be the Fourth Buddhist Council. We also take it to be the Fourth Buddhist Council.

The Fifth Buddhist Council

Then the Fifth Buddhist Council was held in Mandalay, Burma. It's my native city. It was during the time of King Mindon. He was a very pious king. He wanted to do something which was not done by any king before him. He wanted to make the teachings of the Buddha last up till the end of the world. So he decided to have the Tipiṭaka written down on marble slabs. There were 729 marble slabs on which all of the Tipiṭaka was written down. Those marble slabs were described by a Burmese author as "The Biggest Book in the World". Its pages are five inches thick, about five or five and a half feet

1 It is near Kandy, Sri Lanka.

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high and about three and a half feet across. The Tipiṭaka was written down on these 729 marble slabs. Each slab was put in a brick house. They were situated in a pagoda near Mandalay Hill. It was very lucky that none of these houses were hit by any bomb or any shell. During the Second World War there was fighting around that place. We can still see these marble slabs intact in Mandalay. If you visit Burma and go to Mandalay, it is a must that you go to see these marble slabs. That Council was held to coincide roughly with 2400th year after the death of the Buddha. And 2400 monks participated in that Council. That Council was held in 1871 A.D.



Picture of the marble slab

(picture source: http://en.wikipedia.org/wiki/World's_largest_book)

The Sixth Buddhist Council

After that king, there was another king. He was captured by the British and Burma became a British colony. After the Second World War, Burma gained independence in 1948. After independence both the Saṃgha and the political leaders of the country decided to call for another Buddhist Council. They said the Sixth Buddhist Council would be the most comprehensive because it would include all Theravāda

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countries. Representatives from Mahāyāna countries also were invited to the Council. I was involved in the proceedings of that Sixth Buddhist Council, but I was too young to be mentioned by name in the records.

The Sixth Buddhist Council was held in Rangoon, Burma. In order to imitate the First Buddhist Council which was held in a big cave, the government of Burma built a man-made cave which could hold 2500 monks. At that place in Rangoon in 1954 the Sixth Buddhist Council was held. One outcome of that Buddhist Council was a well-edited and well-printed edition of the Tipiṭaka and its Commentaries and Sub-commentaries. Nowadays that edition is believed to be the best edition of the Pāli Texts, Commentaries and Sub-commentaries. I will be using those books throughout this class. I will be referring to those books.

The teachings of the Buddha were handed down from generation to generation. At some intervals the Councils were held. The later Councils were actually the reconfirmation of what the First Buddhist Council had accepted and recorded. In this way, the teachings of the Buddha have come down to us, the present generation. Nowadays it has reached the United States of America.

Divisions of Buddha's Teachings

Into Nikāyas

When the Buddha's teachings were recorded at the First Buddhist Council, the Elders of that Council divided the Buddha's teachings into different categories. There are several divisions or several categories. I want to tell you about two divisions only. One division is into Nikāyas, five Nikāyas or collections. All the teachings of the Buddha were divided into

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five groups, or five Collections. The first Collection is of long discourses, the second is of medium length discourses, the third is of the kindred discourses or miscellaneous discourses, the fourth is gradual discourses, and finally the fifth is minor discourses. All the Buddha's teachings were divided into these five Nikāyas — Collection of Long Discourses, Collection of Medium Length Discourses, Collection of Miscellaneous Discourses, Collection of Gradual Discourses², Collection of Minor Discourses or Collection of Smaller Discourses. In Pāli they are called:

- Dīgha Nikāya (Long Discourses),
- Majjhima Nikāya (Middle Length Discourses),
- Saṃyutta Nikāya (Kindred Discourses),
- Aṅguttara Nikāya (Gradual Discourses), and
- Khuddaka Nikāya (Minor Discourses).

Into Piṭakas

Again, the Buddha's teachings were divided into three groups. They are called Tipiṭaka. The word 'Piṭaka' means a receptacle, a vessel or a basket; or 'Piṭaka' means 'thing to be learnt'. The word 'Piṭaka' is usually translated as 'basket'. There are three Piṭakas or Baskets. They are:

- Vinaya Piṭaka,
- Sutta or Suttanta Piṭaka, and
- Abhidhamma Piṭaka.

Nikāyas and Piṭakas are separate or different sorts of divisions. Many people misunderstand this. They think Nikāya division is a subdivision of Piṭakas. But that is not so. Actually

² Gradual Discourses means discourses with numbers of subject matter gradually increasing. There are Suttas which contain only one subject matter and so on until eleven subject matters are reached.

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each Buddhist book in the Pāḷi Canon belongs both to a particular Piṭaka and a particular Nikāya. Let's look at the first book among the Texts, the Mahāvibhaṅga. It belongs to Khuddaka Nikāya. And as to Piṭaka, it belongs to Vinaya Piṭaka.

Nettipakaraṇa, *Peṭakopadesa* and *Milindapañha* — these three are not mentioned in the Vinaya and Dīgha Nikāya Commentaries as part of the Canon. That is why some people don't include them in the Pāḷi Canon. But in Burma these are also included in the Pāḷi Canon. When they were rehearsed at the Fifth and the Sixth Buddhist Councils, they were included. With regard to the Kathāvatthu: this book, as we have it today, was added at the Third Buddhist Council. You may read the *Expositor* for the account in detail.

There is a Pāḷi verse found in the Vinaya Commentary (*Pārājikakaṇḍa-aṭṭhakathā*, 22) and the Abhidhamma Commentary (*Aṭṭhasālini-aṭṭhakathā*, 26). It reads:

“Thapetvā caturo p'ete, Nikāye Dīgha-ādiḱe,
Ta-d-aññaṃ Buddhavacanāṃ, Nikāyo Khuddako mato.”

The meaning is as follows: “The rest of the words of the Buddha excluding these four Nikāyas such as Dīgha (that means Dīgha, Majjhima, Saṃyutta and Aṅguttara) should be understood as Khuddaka Nikāya.” It is strange that the whole of Vinaya Piṭaka and the whole of Abhidhamma Piṭaka belong to the Khuddaka Nikāya. Khuddaka Nikāya means minor teachings or minor discourses. Abhidhamma is not minor. And Vinaya is not minor either. But both of them are included in Khuddaka Nikāya. The divisions into Nikāyas and the division into Piṭakas are two different divisions. Nikāyas are not subdivisions of the Piṭakas. The Abhidhamma we are going to study belongs, as to Nikāya, to Khuddaka Nikāya, and as to Piṭaka, to Abhidhamma Piṭaka.

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The Word 'Abhidhamma'

Now we come to the word 'Abhidhamma' itself. This word is composed of two parts — 'Abhi' and 'Dhamma'. 'Abhi' here means excelling or distinguished. 'Dhamma' means teaching. 'Abhidhamma' means excelling teaching or distinguished teaching. Excelling does not mean that the teachings in Abhidhamma Piṭaka are better than or loftier than, or nobler than those taught in the Sutta Piṭaka. The only difference between those taught in Sutta Piṭaka and Abhidhamma Piṭaka is the method of treatment, the method of presentation. The same things are taught in Sutta and Abhidhamma. You find the same Dhamma, the same subjects, in both Sutta Piṭaka and Abhidhamma Piṭaka. But in Abhidhamma Piṭaka they are minutely analyzed. It excels the teachings in Sutta Piṭaka, it is distinguished from the teachings in Sutta Piṭaka, with regard to the method of treatment.

Let us take, for example, the five aggregates. I hope you are familiar with the five aggregates (aggregate of matter, aggregate of feeling, aggregate of perception, aggregate of mental formations, aggregate of consciousness). Buddha taught the doctrine of five aggregates. We are composed of these five aggregates. Most beings are composed of five aggregates. These five aggregates are treated in the Saṃyutta Nikāya on one page only. But the same five aggregates are treated in the second book of Abhidhamma in 68 pages! We have 68 pages versus one page. You see how different the method of treatment is in Suttanta Piṭaka and Abhidhamma Piṭaka. In the Suttanta Piṭaka the Buddha may elaborate on the five aggregates a little more, but it is not a complete analysis, a complete treatment, as in the Abhidhamma. In the Abhidhamma Piṭaka, especially in the Vibhaṅga, they are treated by way of explanation of Suttanta method, by way of explanation of Abhidhamma method and by way of questions and answers. Actually everything to be known about the five

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aggregates is treated in Abhidhamma, not in Suttanta Piṭaka. So this is why it is called Abhidhamma. It differs only in the method of treatment, not in the content, not in the Dhammas taught in it. You find the same five aggregates in Suttas and Abhidhamma. You find the Four Noble Truths in Suttas and Abhidhamma and so on.

What is Taught in Abhidhamma?

What is taught in Abhidhamma? It is very hard to translate this word into English actually. We will see that. It is ultimate teaching in contrast to conventional teaching in Sutta Piṭaka. In Sutta Piṭaka the Buddha used conventional terms — like 'I', 'you', 'a person', 'a woman'. Without these conventional terms we cannot speak at all. We cannot communicate with other people at all because we live in this conventional world. So in the Sutta Piṭaka, Buddha taught in conventional terms. But in Abhidhamma Piṭaka most of the terms used are not conventional terms but terms of ultimate reality. They are different. There are almost no persons, no man, no woman in the Abhidhamma Piṭaka. You will find five aggregates, bases, elements, Four Noble Truths and so on. Although the subject may be the same, the way of presentation is different.

Let us take the example of water. Actually I don't have the knowledge of chemistry. I only know that water is H₂O. So I always take that example. When I say, "I drink water", I am using a conventional term. It is true that what I am drinking is water. I am not lying. But if you go to a lab and analyze the elements, you will not call that liquid 'water', but H₂O. The terms we use in Abhidhamma are like the usage of the term 'H₂O' in chemistry. You are not a man. You are not a woman. You are five aggregates. The five aggregates are sitting right now. A group of five aggregates is talking. Other five aggregates are listening. That is something like Abhidhamma. In Abhidhamma the terms used are of ultimate realities and not of convention.

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These realities are taught in many different ways. The realities, those that are accepted as realities, are four in number. We will come to that later.

In Abhidhamma, mind and matter are minutely analyzed. A person is composed of mind and matter. Mind is again composed of Citta which is translated as consciousness, and Cetasikas which is translated as mental factors. What we call mind is a group of two things — Citta and Cetasika.

There are 89 or 121 types of Cittas. Citta is divided into 89 or 121 types of consciousness. Mental factors are divided into 52. Mind is minutely analyzed and described in Abhidhamma. Matter is also treated in detail. There are 28 material properties taught in Abhidhamma. Their number or enumeration, their causes, and how they are grouped together in groups, how they arise, how they disappear in one given life — all these things are taught in Abhidhamma. In Abhidhamma what are ultimate realities is taught, that is, consciousness, mental factors, matter and Nibbāna.

What is Abhidhamma?

What is Abhidhamma? Is it philosophy? Is it psychology? Is it ethics? Nobody knows. Sayādaw U Thittila is a Burmese monk who spent many years in the West. He is still living in Burma. He may be about 97 years old now³. He said, "It is a philosophy in as much as it deals with the most general causes and principles that govern all things." So it can be called a philosophy. You find in it the causes and principles that govern all things. "It is an ethical system because it enables one to realize the ultimate goal, Nibbāna." There are no ethical teachings in Abhidhamma actually. There are no

3 Venerable Sayādaw U Thittila passed away in 1997.

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teachings like 'you are not to do this or that, you are to refrain from this'. There are no such teachings in Abhidhamma. But when it describes consciousness, it begins with what is unwholesome. It goes to consciousness of sensuous sphere. Then it goes to higher states of consciousness called fine-material-sphere consciousness. Then again it goes to immaterial-sphere types of consciousness. And ultimately it goes to Supramundane consciousness. It goes from one spiritual stage to another. So it can be called ethics.

"As it (Abhidhamma) deals with the working of the mind with thought processes and mental factors it can be called a system of psychology." It is really a system of psychology because it deals with mind, matter, consciousness, mental factors and material properties. "Therefore Abhidhamma is generally translated as psycho-ethical philosophy of Buddhism." I want to call it just Abhidhamma. I think that is better.

When we say it is Buddhist psychology, it is psychology, but it is more than that. We may call it 'philosophy'; again it is more than that. We may call it 'ethics'; it is 'ethics', but it is more than that. So, we will never do justice to translate it as psychology, philosophy or ethics. It is better to just call it Abhidhamma as we Burmese do.

I always tell people we Burmese are smart people. We do not translate these terms into Burmese. We just 'Burmanize' them. So let's just call it Abhidhamma.

In Abhidhamma you find something of philosophy, much of psychology and also of ethics.

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The Importance of Abhidhamma

Now let us talk about the importance of Abhidhamma. Is the knowledge of Abhidhamma important? If you ask me, I will say, "Yes". Abhidhamma is not only necessary in my opinion but essential for a correct and thorough understanding of Buddha's teachings. Please do not be discouraged when I say this. You will not understand the Suttas correctly and thoroughly if you do not understand the teachings of Abhidhamma. Many teachings in the Suttas have to be understood against the background of Abhidhamma. It is something like a guide or guideline for understanding the teachings in the Suttas.

In Dhammapada (this is a Sutta) the Buddha said, "Do not do any evil or do not do what is bad; do what is good." If we are to avoid evil, we need to know what is evil, what is unwholesome. Sometimes we may think something is wholesome, while actually it is unwholesome. Or sometimes we may think something is unwholesome, while it is wholesome. We need to understand which is evil and which is good. That we can understand with the help of Abhidhamma. Abhidhamma teaches us that whatever is associated with greed, hatred and delusion is evil, is unwholesome. Whatever is associated with the opposites of these three unwholesome states, that is, non-greed, non-hatred (that means loving-kindness) and non-delusion or knowledge or understanding is wholesome. If you don't know Abhidhamma, you may be at a loss as to what is evil and what is not.

In some Suttas Buddha said, "A monk develops the Path." Path consciousness is a type of consciousness that arises at the moment of enlightenment. According to Abhidhamma, Path consciousness arises only once. It never repeats. In that Sutta the Buddha said, "The monk develops the Path." But according to the teachings of Abhidhamma, Path consciousness only arises once. The meaning to understand there is that the monk practises meditation further to reach

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the higher stages of enlightenment, to reach the higher Paths. If we do not understand that, we will understand it incorrectly. There are many places like this in the Suttas. Without the knowledge of Abhidhamma you will always misunderstand or you will not fully understand. So, in my opinion the Abhidhamma is essential for the correct understanding and for the thorough understanding of the teachings given in the Suttas.

Is Knowledge of Abhidhamma Essential for Meditation?

Then there is another question. When we want to practise meditation, do we need the knowledge of Abhidhamma? There can be different answers — yes and no.

There is a book called *Visuddhimagga*. It was written by the Venerable Buddhaghosa in the fifth century A.D. It is actually a handbook for meditating monks. It describes the practice of meditation from the foundation of purity of morals up to the attainment of enlightenment. When describing Vipassanā meditation⁴, the author taught in that book the essentials of Abhidhamma — about aggregates, bases, elements, faculties, Paṭicca-samuppāda (Dependent Origination). He said this is the basis for knowledge. Knowledge means Vipassanā knowledge. Just looking at it we might conclude that we must study Abhidhamma before we can practise Vipassanā meditation. But when we look at the stories where a person came to the Buddha and the Buddha preached to him and he gained enlightenment or he became an Ariya, he did not know Abhidhamma. Still he became enlightened. So in my opinion knowledge of Abhidhamma is not absolutely essential for realization of truth. Even if you do not know Abhidhamma, you can practise Vipassanā and you can get results. It is extremely helpful, however, to have knowledge of Abhidhamma. It is like reading a map before you

4 There are two kinds of meditation — Samatha (tranquility) and Vipassanā (insight) meditation.

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go to a place. When you reach that place, you don't have to be told because you already know which is which. It is something like that. Knowledge of Abhidhamma is very helpful. It is good, as you are doing now, to study the Abhidhamma a little before you practise meditation. But there are some teachers who think that it is essential. You must know Abhidhamma before you practise Vipassanā. Knowledge of Abhidhamma is good to have.

Is Abhidhamma Necessary for Understanding the Teachings?

There are some, especially scholars, who think Abhidhamma is not necessary for understanding the Suttas. One person wrote like this, "The third division of the Pāli Canon, the Abhidhamma Piṭaka, need not be considered at length for it differs from the Sutta literature already discussed only in being drier, more involved and more scholastic. Originality and depth are comparatively lacking. And our knowledge of Buddhist philosophy would be little less if the Abhidhamma Piṭaka were altogether ignored." He means that though you don't know Abhidhamma, your knowledge of Buddhist philosophy would not be less; you don't need Abhidhamma to understand Buddhist philosophy. The author of that quote was Ananda K. Kumaraswami. This was written in his book, *Buddha and the Gospel of Buddhism*. He said, "Originality and depth are comparatively lacking." Maybe originality is lacking because the same things are taught in Abhidhamma as in the Sutta Piṭaka and Vinaya Piṭaka. There may be no new subjects taught in Abhidhamma. But depth — I will let you decide for yourself. I will not say anything more. So whether you think it is shallow, or it is deep, or it is profound or whatever, you will understand later after you go through this course.

There is another person who wrote something like that. Perhaps Kumaraswami got his idea from that book. It is called

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The History of Indian Literature by a German author, Moriz Winternitz. He wrote something like this: "There are so many synonyms given; there is no originality." They might have picked up a book of Abhidhamma and just saw enumerations, synonyms and others, and became disillusioned with Abhidhamma. Before you can pick up a book of Abhidhamma and read it and understand it, you have to have some knowledge of the fundamentals of Abhidhamma. Without a fundamental knowledge, you cannot go direct to books in Abhidhamma Piṭaka. If you don't know the multiplication table, you cannot do math. You cannot go to arithmetic and do the sums without the multiplication table. That is, until some time ago. Nowadays people use calculators. You don't need to learn multiplication tables. Without basic knowledge it is almost impossible to go into any kind of knowledge. So you need some kind of fundamental knowledge of Abhidhamma before you go to the Abhidhamma itself. Without that knowledge, whatever book you pick up it will be like Greek to you.

Sayādaw U Thittila said, "Abhidhamma is highly prized by the profound students of Buddhist philosophy, but to the average student it seems dull and meaningless." If you pick up an Abhidhamma book, even if you understand Pāḷi, you will find it very dull and boring. This is because "it is so extremely subtle in its analysis, and so technical in its treatment that it is very difficult to understand without the guidance of an able teacher." You may read a book on Abhidhamma and understand to some extent. But I think you need a teacher to guide you through Abhidhamma. That is probably why the Abhidhamma Piṭaka is not as popular as the other two Piṭakas among Western Buddhists — maybe not only Western Buddhists but also modern scholars. Ananda Kumaraswami was not a Westerner. He was an Oriental. So it is not so popular even with scholars in the Orient because "it is extremely subtle in its analysis and extremely technical in its treatment."⁵ You will see that when you pick up a book of

5 These remarks by Venerable U Thittila may be found in *Essential Themes of Buddhist Lectures* given by Ashin Thittila, page 140.

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Abhidhamma and read it. I will not say whose statement is true. You can find out for yourself later after you have gone through the course.

How Buddha Taught Abhidhamma

Let's go to the seven books of Abhidhamma and the Commentaries. Abhidhamma is a vast literature. Buddha taught Abhidhamma to gods and not to human beings. In the seventh rainy season after His enlightenment, the Buddha went up to Tāvātimsa Heaven and preached Abhidhamma to the gods there. His mother who died seven days after his birth was born as a Deva, as a deity in another heaven called Tusitā Heaven. She or he (We believe she was reborn as a male deity.) came down to Tāvātimsa Heaven and listened to the Abhidhamma taught by the Buddha.

It is said that the Buddha taught nonstop for three whole months. When I say 'nonstop', I really mean nonstop. Buddha was a human being. So He needed to eat and so on. When it was time for alms round, He created another Buddha by His mental power. He willed that the created Buddha teach Abhidhamma from such and such a place to such and such a place during His absence. Then He went down to human world for alms. At that time the created Buddha took over. When He went down to the human world, the Venerable Sāriputta met Him there. When Buddha met Sāriputta, He told him that He had taught a particular portion of Abhidhamma during the interval. That means between their meeting the day before and the present today. What the Buddha said to Sāriputta was just something like a table of contents. When Sāriputta heard this, he was able to understand, down to the smallest detail, what the Buddha had taught. He was so endowed with analytical knowledge. He understood all that Buddha taught during the interim. When Sāriputta went back to his place, he taught the Abhidhamma he had learned from the Buddha, to 500 monks who were his disciples. Then the Buddha after

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spending the day in the human world went back to Tāvatiṃsa Heaven in the evening and resumed His teaching.

Did the deities know that the Buddha had left and that a created Buddha was preaching at that moment? Some did and some did not. Those who had greater power knew and those who had lesser power did not. Because there was no difference between the Buddha and the created Buddha as regards their rays, their voices, their words — everything was exactly the same, it was an exact replica — those deities of lesser power did not know.

It is said that the Buddha spoke very quickly. How quickly? During the time an ordinary person speaks one word the Buddha could speak 128 words. Buddha spoke very fast. Even a discourse given after taking a meal at a house could run into the size of one Nikāya. Now imagine the Buddha talking in that way for three months without stopping, continuously preaching. So the volume of Abhidhamma could be very great. We have three versions of Abhidhamma — that taught to the gods which is very large, then the second that was taught to the Venerable Sāriputta like a table of contents, and the third one that the Venerable Sāriputta taught to his disciples; that is neither too large nor too small. The Venerable Sāriputta made it suitable for those monks to accept. He did not teach all that he knew. He taught just enough for them. So, there are three versions of Abhidhamma. Fortunately that last version which is neither too large nor too small was recorded at the first Buddhist Council. That version is what we have as Abhidhamma now.

I want to show you the Abhidhamma books. There are twelve books. I added up the pages. The pages are altogether 4981. There are seven books of Abhidhamma, but in our edition there are twelve volumes. Those 4981 pages contain many ellipses. There are repetitions or there are some that are

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not difficult for the reciters to put in and so, they are left out. If everything were printed in full, it could be ten times greater than what we have here. The Abhidhamma is very wide and very large.

The Seven Books of Abhidhamma

There are seven books of Abhidhamma. The first one is Dhammasaṅgaṇī, Classification of Dhammas. That means classification of Cittas (consciousness), Cetasikas (mental factors), and Rūpa (matter). The second book is called Vibhaṅga, that is, Analysis of Dhammas. The subjects taught in the Dhammasaṅgaṇī are further analyzed. The third one is called Dhātukathā, Discussion of the Dhammas. It is a discussion of Dhammas taught in the Dhammasaṅgaṇī. The fourth one is called Puggalapaññatti, Designation of Types of Beings. This book is not like Abhidhamma. It is like Sutta discourses. Different types of individuals or different types of beings are classified or mentioned. This is one book which is not like Abhidhamma. The next one is Kathāvatthu, Points of Controversy. It is also not like Abhidhamma. It is a book of debate. Different opinions current at that time were examined on the basis of debate. It is very different from other books. It is a dialogue between Theravāda monks and other monks. The sixth book is called Yamaka, Book of Pairs. That means, there are questions and answers in pairs. There are questions in pairs. There are answers in pairs. For example, "There are wholesome states. Are all of those wholesome states wholesome roots? There are wholesome roots. Are all those wholesome roots wholesome states?" It is something like that. And also with regard to aggregates, bases and so on there are questions and answers like that which go in pairs. The seventh book is called Paṭṭhāna. It is the Book of Causal Relations. There are 24 modes of causal relations. The Paṭṭhāna is the largest of the seven books of Abhidhamma. And to us it is the deepest, the most profound, book of Abhidhamma.

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In our books it is said that the Buddha contemplated on the Abhidhamma in the fourth week after His enlightenment. He did not preach to anyone. He just sat down and contemplated on the Abhidhamma. When He contemplated on the first six books, nothing happened. He just contemplated on them. But when He contemplated on the seventh book, the six colored rays were emitted from His body; they came out of His body. (We don't have a Buddhist flag here. A Buddhist flag represents these six rays — blue, yellow, red, white, orange and the mixture of these five.) Why was that? The other six books were not deep enough for the Buddha's super wisdom. When He was contemplating on these six books, it was like a whale put in a small tank. He could barely move in the tank. But when coming to the seventh book, the subject matter was measureless and His wisdom was measureless. His wisdom could go as far as the subject matter went, and the subject matter could go as far as His wisdom could go. When He reached the seventh book, He was like that whale put in the ocean. He could move about very easily and so He became very glad. When the mind becomes glad, it affects the physical parts of the body. So the rays came out of His body. Paṭṭhāna is the most profound of the seven books and also the largest.

These are the seven books of Abhidhamma. But we are not going to study these seven books. What we are going to study is just an approach to these books. So you have to go a long way.

The Commentaries, Sub-commentaries and Sub-sub-commentaries

Then we have the Commentaries. These Abhidhamma books as they are cannot be understood very well. So we need somebody to explain and to ask about the things taught in these books. Therefore, we need the Commentaries. There are Commentaries by the Venerable Buddhaghosa. The Venerable Buddhaghosa was a very famous and celebrated Commentator

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who lived in the 5th century A.D. What he wrote was not all his own. He was like an editor. He compiled those teachings that were recited and taught before him, and he put them into one continuous book. What he wrote or what are contained in his Commentaries could go back even to the time of the Buddha, because these explanations were handed down from teacher to pupil, teacher to pupil. Some explanations given in his Commentaries may be those given by the Buddha Himself. Therefore, we have great respect for his Commentaries. Venerable Buddhaghosa wrote the Commentaries. They are:

- *Aṭṭhasālinī*,
- *Sammohavinodanī*, and
- *Pañcappakaraṇa-aṭṭhakathā*.

Those three are the Commentaries on the seven books of Abhidhamma.

Sometimes we find it difficult even to understand the Commentaries. We need some other books to explain those Commentaries. So we have what are called Sub-commentaries that are called *Mūlaṭīkā*. The Sub-commentaries are written by Ānanda Thera. We don't know the exact ages of these authors. So all the ages are approximate, say 5th century A.D. and circa 11th century A.D.. Sub-sub-commentaries that are called *Anuṭīkā*, are written by Dhammapāla Thera. We don't know exactly when he lived, but he is definitely later than the Venerable Buddhaghosa. Then there are treatises on Abhidhamma by another monk named Buddhadatta Thera. He was a contemporary of the Venerable Buddhaghosa Thera himself. He wrote some condensations of Abhidhamma. Then there are treatises by many other monks. Among them the *Abhidhammatthasaṅgaha* is the best or the most popular. We will be using the *Abhidhammatthasaṅgaha* for our course.

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Abhidhammatthasaṅgaha

Abhidhammatthasaṅgaha was written in the 11th century A.D. by Anuruddha Thera. He was a native of South India. That is definite. He wrote three books. In another book he wrote that he was born in Kañcipura, South India. So he was a native of South India. When he wrote this book, it is believed that he was living in Sri Lanka. And in that small book⁶ all the fundamentals of Abhidhamma are treated. If you are familiar with that small book, that is the key to all of Abhidhamma Piṭaka. You can open any Abhidhamma book, read it and understand it. It is so precise and so comprehensive. I mean this book is enough for us to understand the books of Abhidhamma. It is the most popular handbook for the understanding of the fundamentals of Abhidhamma. It is now an indispensable guide for Abhidhamma. Whoever wants to understand Abhidhamma should first study that book. There are other books too, but not as good as this one.

It is still a textbook for beginners in Burma and other Theravāda countries. With regard to Burma, it is accepted that Abhidhamma became very popular subject with Burmese monks. Abhidhamma became very popular subject since the introduction of Buddhism to Upper Burma in 1057 A.D. About 1044 A.D. there was a king called Anawrahta (Anuruddha). Some of you may have been to Bagan. At that time there was a debased form of Tantric Buddhism followed there. One day the king met a monk from Southern Burma and was converted to Theravāda Buddhism. Later he managed to get sets of Tipiṭaka from the Thaton kingdom in lower Burma. From that time on monks in Bagan and the rest of Burma jumped into the study of Theravāda Tipiṭaka with great enthusiasm. The study of Abhidhamma became a popular subject. It is still very popular in Burma. Many treatises are written in both Pāli and Burmese. In 1968 the Buddha-Sāsana Council printed a Burmese translation of the first book of Abhidhamma. In the

6 It is a very small book, less than 100 pages, maybe about 80 pages.

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introduction, the list of books available or the list of books written by Burmese authors is given. There are as many as 333 — some in Burmese, some in Pāḷi — written by Burmese authors. That shows how popular Abhidhamma is with Burmese monks especially.

Night Lessons

Then there are what are called night lessons. They are found only in Burma. Some books of Abhidhamma have to be learned at night. That means we learn it during the day. At night we go to the teacher and recite what we learned during the day. The teacher explains difficult passages. Or if we have made mistakes, he may correct them. Actually we have to learn from the teacher without lights. There is not enough light to read. We do not take books with us. We learn the subject during the day. Then we go to the teacher and recite. Then we ask questions and so on. Some portions of the first book of Abhidhamma, the third book, the sixth book and the seventh book are the subjects of night lessons. That is why I think Burmese monks are more familiar with the topics of Abhidhamma than monks from other countries. We have this tradition of night lessons. It is still going on.

The Abhidhamma is a compulsory subject for every monk, novice and nun in Burma. If you are ordained and going to be a monk or a novice, then you will be given that book. You will be asked to learn it by heart before you know what it is all about. It is a compulsory subject. Every Burmese monk or novice or nun knows Abhidhamma. Also many lay people study Abhidhamma. They even write books on Abhidhamma. They are teaching their brothers and sisters. So there are lay people teaching lay people, not monks only teaching lay people. There are examinations in Abhidhamma and so on.

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English Translations of *Abhidhammatthasaṅgaha*

I said we will be using *Abhidhammatthasaṅgaha* (hereinafter referred to as “*Manual*”) or its translation for this course. There are three English translations of the *Abhidhammatthasaṅgaha*. The first one is called *Compendium of Philosophy* by U Shwe Zan Aung. It first appeared in 1910. The introduction to this book is very good. Different Abhidhamma topics are discussed and explained in it. It alone consists of 76 pages.

The second book is called *Abhidhamma Philosophy*, Volume 1 by Bhikkhu J. Kashyap. It first appeared in 1942. It is another translation of *Abhidhammatthasaṅgaha*.

Number three is *A Manual of Abhidhamma* written by Nārada Thera. It first appeared in 1956. I used this book for my Abhidhamma class until now.

Recently another book appeared. This is *Comprehensive Manual of Abhidhamma* (hereinafter referred to as “CMA”). We will use this book as a textbook for this class. It is actually a revised edition of the Venerable Nārada's book. At first the editors thought they might have to edit only a few places. As they went along, they found they had to do extensive editing. Actually it is almost a new translation of the *Abhidhammatthasaṅgaha*. I have a personal attachment to this book. The charts I use here are included in this book and are acknowledged in the introduction. Another monk who helped edit this book is my friend, Dr. U Revata Dhamma. He lives in England. I think up to now this is the best handbook for the study of Abhidhamma.

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Some References

If you want to read or if you want to get a description of the Buddhist Councils and some history of Buddhism or Buddhist Saṃgha, this *Inception of Discipline and Vinaya Nidāna* is the book. Actually this is the translation of “Introductory Section” of the Commentary to Vinaya Piṭaka. The Venerable Buddhaghosa, at the beginning of the Commentary on Vinaya, gave us a history of Buddhism up to the time Buddhism was introduced to Sri Lanka. So the First, the Second and the Third Councils are mentioned there and also how King Asoka sent his son and daughter to Sri Lanka to spread Buddhism there. You get almost original writing or Theravāda description of history of Buddhism to some extent. If you want to know about Nikāyas and Piṭakas and also about these Councils, this is the book you should read. The book is called *Inception of Discipline and Vinaya Nidāna*. *Vinaya Nidāna* is in Pāḷi. The translation is given first and then the Pāḷi. If you want to get the view of Theravāda Buddhists about the history of Buddhism to some extent, this is the book to read. I think that is all for today.

Sādhū! Sādhū! Sādhū!

Be Patient

Let me tell you something. For many of you, Abhidhamma is a very new subject. Please be patient with your study. If you don't understand something here or there, do not get discouraged easily. You have to be patient. I always say it is like a jigsaw puzzle. Until you put in the last piece, the picture is always not complete. Sometimes you may want to know something. Please hold it. You will understand later. Please be patient.

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Also Do Not be Afraid of Pāli

Also please do not be afraid of Pāli words. We cannot altogether avoid using the Pāli words. We always use Pāli words because sometimes the English translation is not adequate. In order not to have you misunderstand, I will use both Pāli and English. So please do not be afraid of Pāli words. After you memorize some words, you will see it is not so difficult. It is inevitable and unavoidable that you have to know some Pāli words. If you learn or study something new, you have to learn some technical words. If you study Zen, you have to study Japanese words. In the same way, you have to learn some Pāli words. So please do not be afraid of the Pāli words. In the CMA, the Pāli text of *Abhidhammatthasaṅgaha* is given. You can try reading the Pāli text.

2. Two Kinds of Truth

What is Truth?

We will study two kinds of truth recognized in Buddhism or in the teachings of the Buddha. Whenever people talk about truth, they say there is only one truth. Different people interpret it in different ways. But since different people interpret it in different ways, there cannot be one truth, but there are many truths. If you ask a Christian what truth is, you get one answer. If you ask a Hindu, you will get a still different answer. So truth can be different depending upon what kind of person you ask.

According to Buddhism, truth means simply something that is true, that is real either in the conventional sense or in the ultimate sense. Some things are true only according to the convention, only according to the usage or mode of expression accepted by a certain group of people or accepted by people at

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large. Some are true according to the ultimate sense. Whether it is true according to convention or according to ultimate sense, it is called truth or it is called reality in Buddhism.

Since something which is true, which is real, is called truth, truth need not be good only. Truth need not be lofty only. It can be anything which is true as it is described. It is supported by the fact that craving which is an unwholesome mental state is taught by the Buddha as the Second Noble Truth. The Second Noble Truth is craving. Craving is an unwholesome mental state which gives bad results, which is bad, which is not lofty. Still it is called truth in Buddhism. So truth need not necessarily be good or lofty. It may be good or it may be bad. It may be lofty or it may be lowly, but it must be true. When I say the fire burns, the burning is the truth of fire. That is truth. So in Buddhism craving is the truth. Mindfulness — you all practise mindfulness meditation — is the truth. Wisdom is truth. Concentration is truth. In Buddhism truth need not be good only. It may be either good or bad, lofty or lowly. Whatever is true in the conventional sense or in the ultimate sense is truth.

Two Kinds of Truth Recognized in Buddhism

In Buddhism two kinds of truth are recognized. The first is the conventional truth. The second is ultimate truth. We can call truth reality. They are interchangeable words. There is conventional reality — something that is true in conventional sense, and something that is true according to ultimate sense. There are always these two kinds of truth in the world.

Conventional Truth

What is conventional truth? Conventional truth is that which conforms to the convention or usage of the world. Now

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in the beginning, in the early days of human life on this earth, by common consent a name for something is accepted. That name was accepted by all people. A thing comes to be known by that name. For example, a certain kind of animal is known as, or is designated as 'a cat'. That was accepted by all the people. If you want to refer to that animal, you say the word 'cat'. That is conventional. Conventional truth is something which is accepted by the people at large. It is accepted by 'common consent'. I was afraid of using the expression 'common consent' before. To be exact just yesterday I picked up this book and there that very expression is given. So I was glad. It is said there: "People have simply agreed by common consent that a particular group of written letters or oral sounds shall represent or stand for a particular object or idea." We can have common consent. That is agreement by all people: Let us call this a man. Let us call this a woman. Let us call this a cat, a dog and so on. That is conventional truth.

Suppose there is a cat here. Then I say, "There is a cat." I am telling the truth. I am not telling you a lie because the animal which is accepted as a cat is here. That is one kind of truth which is conventional truth or conventional reality. Or we can take the example of a car. How did you come here? You came in a car. When you say you came in a car, you are not lying to me. You are telling the truth, the conventional truth. It's true that you came in a car. The conventional truth 'car' or the thing represented by the name 'car' is a reality, a conventional reality. The same is true for a house, a man, a woman. You can give as many examples as you like. Everything in the world which is given a name can be a conventional truth.

This conventional truth is called Sammuti-sacca in Pāḷi. I want you to be familiar with these words, Sammuti-sacca. 'Sammuti' means just common concept or common agreement. 'Sacca' means truth. You may have met with a phrase 'Cattāri Ariyasaccāni'. The word 'Sacca' is truth. This

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kind of truth is called Sammuti-sacca or conventional reality.

Sammuti-sacca is also called Paññatti. Paññatti is translated as concept. Venerable Ñāṇamoli in his translation of the *Visuddhimagga*, the *Path of Purification*, gives some information about the concepts, Paññatti. He concluded that,

“All this shows that the word ‘paññatti’ carries the meanings of either appellation or concept or both together, and that no English word quite corresponds.” (*Visuddhimagga*, VIII, n.11, p.781)

There is no English word which corresponds squarely with the word ‘Paññatti’. Let us accept the word ‘concept’ as the translation of this word.

Nāma-paññatti

Paññatti is in contrast to Paramattha which will come next. The conventional truth is also called Paññatti. There are two kinds of Paññatti. This much I think you need to understand. If you are impatient, if you want to know more about Paññatti, you can read the end of the eighth chapter of this book (*Abhidhammatthasaṅgaha*) (also see CMA, VIII, §§29-32, p.325-328). That section deals with the Paññatti or conventions. Here we just need to understand two kinds of Paññatti, two kinds of concepts. The first one is called Nāma-paññatti. Nāma here means name. The word ‘Nāma’ means name or mind, mental phenomena. But here it means name. Therefore, Nāma-paññatti means name-concept. Name-concept means just the names given to objects. These names make things known. Therefore, they are called in Pāli ‘Nāma-paññatti’. The word ‘Paññatti’ has two meanings. One is active and the other is passive. ‘Paññatti’ means something that makes some other thing known. When we say ‘car’, the name ‘car’ makes the real car known. By the word ‘car’ we know the real thing, a vehicle with four wheels and so on. ‘Paññatti’ here means something that makes some other thing known, a name that makes

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things known. Nāma-paññatti is names given to objects. There are thousands and thousands of Nāma-paññattis. Here in this room you can have how many Paññattis? You may find ten, twenty, thirty. Any name given to a thing or to a being is called Nāma-paññatti. A man, a woman, a house, a camera, a tape recorder they are called Nāma-paññatti.

Attha-paññatti

The second one is called Attha-paññatti. 'Attha' means here a thing. Attha-paññatti is thing-concept. That means the objects conveyed by the names or concepts are Attha-paññatti. That means the objects represented by these names. They are called Paññatti because they are made known. Here we get the passive meaning of the word 'Paññatti'. Sometimes it is good to have two meanings to a word. But sometimes it is confusing because it can mean both things. So we have to understand which meaning is being used in a given context. In the word 'Attha-paññatti' the word 'Paññatti' means something which is made known, something which is made known by a Nāma-paññatti, by the name. Again let us take the example car. We have the name 'car'. And we have the thing which we call 'a car'. That thing is Attha-paññatti, thing-concept. The name 'car' is Nāma-paññatti. In most cases there are always these two Paññattis going together — Nāma-paññatti and Attha-paññatti. A house — the name 'house' is Nāma-paññatti. The real house, the house itself, is Attha-paññatti. A man — the name 'man' is Nāma-paññatti. The person, the man is Attha-paññatti. In most cases we can get both Nāma-paññatti and Attha-paññatti for these things.

When we say objects, we mean both mental and physical objects. Mental states are objects. Material states are objects.

What about the name given to a mental state called

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contact? It is Phassa. That mental contact, the contact of mind with the object, with respect to that mental factor, can we get two Paññattis there, Nāma-paññatti and Attha-paññatti? We have not come to Paramattha, ultimate truth yet. Contact or Phassa is one of the ultimate realities. So in the case of Phassa we can have Nāma-paññatti because Phassa is a name. The contact itself, however, is not called Attha-paññatti. It is Paramattha. It is ultimate truth. With regard to names given to those belonging to ultimate truth we can have Nāma-paññatti and Paramattha, ultimate truth — not Nāma-paññatti and Attha-paññatti. With regard to other things, those that do not belong to ultimate reality, there can be these two concepts or Paññattis, Nāma-paññatti and Attha-paññatti. You can see many Nāma-paññattis and Attha-paññattis all around you.

These concepts, these conventional usages we cannot do away with them. We cannot avoid using conventional terms, conventional language when we communicate with other people. That is because we live in this conventional world. We have to use the terms of convention to make the meanings known to other people. Otherwise there would be great confusion. A man is made up of five aggregates. A woman is also a group of five aggregates. If one says a group of five aggregates comes to the monastery, you don't know if it is a man or a woman. So we cannot do away with conventional terms when we speak, when we communicate with each other. But we must understand what ultimate reality we are talking about when we use these conventional terms.

Paññatti is Timeless

These are called concepts. Concepts are said to be out of time, beyond time, timeless. There are people who want to argue against this. Paññatti or convention or concept has no existence of its own, in its own right. What is Paññatti? You cannot grasp it in your hands. For example, a name — a name is a name. We cannot say a name arises, stays for some time

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and disappears. A name is a name because it is in our minds. They are products of mental construction. We think of them as something and then we use that designation. Since it is said to exist only in our minds, it actually has no reality, no existence. That is why it cannot be said that concept is past, or concept is present, or concept is future. It is beyond this time frame. That is why Paññatti is said to be timeless. Only these phenomena which have an arising, and then a static stage, and a disappearing, only those that have these stages are said to be existent. Those that do not have these three — arising, aging and dying — if something does not have these three phases of existence, we do not say it exists. The convention or the names given to the things and the things themselves are said to be non-existent in reality. As a man you exist. A man is a convention or a concept. The name is a concept and the person is also a concept. The person does not really exist. What really exists is the five aggregates. But we call this group of five aggregates a man, a woman, a person, a being and so on. A man, a woman, an animal or whatever is only our mental projections or mental constructions. We think of them as existing although actually they do not exist in the ultimate sense. In the conventional sense they exist. Since concepts have no arising, no aging and no disappearing, they are said to be out of time. They are timeless. So Paññatti is said to be timeless, like Nibbāna. Nibbāna has no beginning, no arising. So it has no disappearing, no end. That is why Nibbāna is also called timeless. In the same way, Paññatti is called timeless.

We may say if we call something by some name that it arises at that moment. Let's take a car. That's my favorite example. Somebody invented a car and then he called it a car. You may argue that the convention or Paññatti 'car' arises at that time. Actually since the Paññatti is in your mind only and is not an ultimate thing, we cannot say that it arose at that moment or that it exists.

We can understand more with names. You give a name

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to a child. You call it by that name. But we cannot say when that name first came into being. And then when people use that name it seems to exist. When people forget that name, it seems to disappear. Later on somebody will come and say there was such a person by this name perhaps a hundred years ago. We then remember that name again. So that name which is a concept is beyond time. It is not present, not past and not future. So it is timeless.

Ultimate Truth

The second one is ultimate truth. We are more concerned with ultimate truth because Abhidhamma deals with ultimate truth. What is ultimate truth? Ultimate truth is that which conforms to reality. In this book (see CMA, I, Guide to §2, p.25), it is said that if it is reducible, it is not an ultimate truth. Ultimate truth is that which is irreducible. It is the last thing which you cannot reduce any further. That is the ultimate truth.

A person or let us say a man, the name 'man' is a name-concept. The person is a thing-concept. What is real in that person is the five aggregates. These five aggregates have a beginning. Also they age. And ultimately they die. They have this existence of their own, existence in their own right. So they are called ultimate reality. If we reduce what we call a person to the irreducible elements, we get the five aggregates or we can say we get mind and matter. The five aggregates or the members of these five aggregates are called ultimate truth because they are real. They have a real existence. They have an existence in their own right.

Consciousness means Citta. Citta would be an ultimate truth. It really is. It has the three phases of existence — arising, aging and disappearing. After remaining for these three phases or these three stages, one consciousness

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disappears and then another consciousness arises. Since consciousness has arising, aging and disappearing, we say that it exists in the ultimate sense. Ultimate truth is that which conforms to reality.

It is called Paramattha-sacca in Pāḷi. Paramattha is defined as the ultimate or correct thing. We can say ultimate or correct reality. Why? Because it is real as it is. It is not otherwise than is stated. It is not turned round. It is not the reverse of what it is said to be. It is not the opposite of what it is said to be. It is not wrong. That is what we call the ultimate thing or the ultimate truth. When we say there is consciousness, there really is consciousness. Consciousness really exists. So consciousness is said to be the ultimate truth.

The ultimate truth is not like things in magic shows or in mirrors. At magic shows they will produce something out of nothing. We think they are producing a real thing. But actually they are tricks. Sometimes they seem so real that we want to believe they are producing real things. Things shown at magic shows are not real. They are just illusions. In the same way, what we call a man, or a woman, or a car, or a house is an illusion. It is not a real thing. But what is real is the components contained in these things.

I think you have seen a mirage. It is like water. From a distance people who see it may think there is water there. You follow the water, but you never get to that place. It moves with yourself. In Pāḷi it is called 'deers' craving'. The deer see the mirage in the distance. When they are thirsty, they will follow the mirage until they fall and die. A mirage is not a real thing. If you have seen it, it looks like it is real. It looks like there is water up there. When you get closer to it, it moves further and further away from you. That is an illusion.

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Paramattha, the ultimate thing, is not like that. It is real and it really exists. That is why it is called ultimate thing.

Another meaning of Paramattha is it can be seen by oneself. It can be realized by oneself. We can say it is to be seen by oneself. It is to be experienced by oneself. The ultimate realities can be seen by ourselves, by us. They can be experienced by us.

Ultimate realities are not like things known by hearsay which may or may not be true. When we hear something about somebody from someone, it may or may not be true because it is hearsay. We cannot be sure that it is really true. It may be false. We have not seen it for ourselves. Once we see it for ourselves, then we know it really is. Then we know it is true. Things we know from hearsay, things we know from report from others may or may not be true. Such things are not called Paramattha. In order to be called Paramattha they must be experienced by ourselves.

Let us take consciousness. Especially when you practise meditation, you know there is consciousness. You know that your mind goes out here and there. You can experience it or you can see it for yourself. It is not through reading books or attending talks, or by speculation, but by experience that you can see that. Some things, which are experienced by ourselves, are called ultimate truths.

For example, feeling — it is too real. You sit for meditation and after some time you get pain there. Sometimes it becomes so intense that you have to give up. It is very real. You can experience it. You know that there is feeling. You know there is painful feeling. Or if you are happy, you know there is pleasurable feeling. You know it for yourself because you have experienced it for yourself. You don't have

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to go to another person to verify this. What you directly experience for yourself is called ultimate reality. Ultimate reality can be verified by one's own experience.

This definition shows that until we see them for ourselves, they are not ultimate realities for us. We may take, for example, Nibbāna. Nibbāna is the highest of the ultimate realities. Until we see Nibbāna for ourselves, until we realize Nibbāna for ourselves, it is not yet an ultimate reality for us. I may say, "May I attain Nibbāna" or "May you attain Nibbāna" or "I do this meritorious deed so I may get to Nibbāna." We always say that. When we say, "Nibbāna", the Nibbāna we are taking in our mind is not the real Nibbāna. It is just the name-concept, Nibbāna. But when we see it for ourselves, when we experience the enlightenment for ourselves, then we will know Nibbāna through direct experience. Only then will Nibbāna become ultimate reality for us. Until we reach that stage, although Nibbāna is an ultimate reality, it is not yet an ultimate reality for us.

For something to become an ultimate reality it must be real as it is stated. It must not be otherwise than is stated. If it is said there is consciousness, there is consciousness. Also it must be experienced by oneself. It is to be seen by oneself through direct experience.

There are similes or examples to explain ultimate reality and conventional reality. The most obvious is a house. What we call a house is not ultimate reality. The ultimate reality is the parts. Without these parts there can be no house. If you take away these parts one by one, you don't have a house.

The same is true for a man. If you cut that man into pieces one by one, you lose the man. There is just a heap of

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different parts of the body. It is just a simile. What is real in a man is just the parts and not the whole. Without the parts there is no whole.

Another example is a circle of fire. That is very obvious. Does a circle of fire really exist? If I pick up a torch and move it round, you say that you see a circle of fire. But you know there is no circle of fire. There is fire at different places on the circumference of the circle. Your mind takes all these points and constructs a whole circle. Actually there is no circle of fire. Everybody knows that. The circle of fire is Paññatti. It does not really exist. What really exists is the light of the fire at different places one at a time, one at each moment. We are so adept at constructing these thoughts, these images into a whole that we think we see a circle of fire. But actually we don't see a circle of fire.

That is because our minds work very, very fast. We don't realize it when we are ordinarily talking or speaking. When we consider a child learning to read, we can see how the mind works very quickly. When a child learns to read, it has to spell. It cannot read right away. He has to spell out the word 'two', for example. Then he knows it is the word 'two', but now you know it right away. You don't have to think of anything. You think you don't have to construct it. It is like second nature to you. You just read the word, the word 'two' or a long word like 'comprehension' or 'meditation' or whatever. In order to read a long word like 'comprehension', you have to read all the letters. Then your mind constructs or composes all these letters into one whole. For a child it may take two seconds, but for you it does not take even a second. This thinking is always with us, but with things familiar to us we are not aware of that thinking. With things unfamiliar to us such thinking becomes apparent.

Let us look at a line of ants. Is there a line of ants? You

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take the individual ants away and you lose the line. There is no line of ants. But people say, "I see a line of ants." Our mind constructs it into a line, but actually there is no line of ants. A line is a concept. A line is an illusion. Only the individual ants are real.

A piece of rope is made up of small fibers or strands. If you take away the small strands one by one, you will not have a rope at all. What really exists is just the small threads, just the small strands. If you put them back together, then you say there is a rope. What you call a rope actually is an illusion. What exists are those threads or small fibers.

You look at a river and you think the water is always there. You know that every second there is new water flowing. There are many similes to demonstrate the ultimate truth and the conventional truth. These are just some of the similes. For example, a car, we say that a car is a convention and the parts are ultimate truth. Of course even the parts are not ultimate truth yet. If you break it down to the smallest particle, that particle is the ultimate truth. The smallest particle of matter is the ultimate truth.

There are two kinds of truth — conventional truth and ultimate truth. Abhidhamma deals mostly with ultimate truth. I say 'mostly' because there are seven books of Abhidhamma and one book deals with concepts. Designation of Types of Beings (Puggalapaññatti) — that book does not deal with ultimate truth. That book is about kinds of persons. Let's say Abhidhamma deals mostly with ultimate truth.

Four Kinds of Ultimate Truth

Citta

There are four kinds of ultimate truths accepted in Abhidhamma. The first is Citta. Citta is translated as consciousness. What is Citta? Citta is the pure awareness of the object. Here awareness means just pure awareness, not the awareness we use in meditation. In meditation we use the word 'awareness'. Awareness in meditation is actually mindfulness. In defining the word 'Citta', awareness means just the bare awareness. It is knowing that something is there. It is something like that. That pure or bare awareness of the object is what is called 'Citta' in Abhidhamma. The word 'consciousness' is not an adequate word for the Pāḷi word 'Citta'. There is no better word for it, so we have to accept it as the translation for the word 'Citta'. Whenever we use the word 'consciousness', please understand in the Abhidhamma sense and not in the sense known by common people. Consciousness is the pure or bare awareness of the object. It is like water which is clear.

Citta is never without an object. According to Abhidhamma, we cannot block our minds from objects even though we are fast asleep. We still have this flow of consciousness going on. And so long as there is consciousness, there is the object of that consciousness. That object is obscure. So we are not aware of that object. Actually there is an object. That object serves as something for the consciousness to hold on to. Even when we are fast asleep, even when we have fainted or even when we are under anesthesia, there is consciousness going. Consciousness is never without an object. It is always with us. Whether we are asleep or awake, or whatever we are doing, there is always consciousness. In our life there is not a single moment when we are without consciousness. Conventionally we say he is unconscious. That means he has lost consciousness. In an ordinary sense that is true. According to Abhidhamma, he still

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has consciousness. There is still awareness of an object. In that case it is awareness of an obscure object. Citta is never without an object. And Citta is always with us.

We Buddhists accept rebirth. Citta always goes on and on, not that it is permanent. This flow of Citta, this continuity of Citta goes on and on. Cittas are always with us.

There are synonyms for the word 'Citta'. I think you should understand these words. The first one is Viññāṇa. In the formula for Dependent Origination the word 'Viññāṇa' is used. Saṅkhāra-paccayā Viññāṇam. 'Viññāṇa' means Citta. Sometimes 'Mana' is used. Sometimes 'Ceta' is also used. You will find the word 'Cetasika'. The next ultimate reality is Cetasika. There you have Ceta. 'Ceta' means mind. Then sometimes mind or Citta is called Manasa. Sometimes it is even called Hadaya. 'Hadaya' means the heart. Both in English and in Pāli and perhaps in other languages as well, the heart and the mind are connected. The word 'heart' is a synonym for Citta or consciousness or the mind. We say, "He has a good heart" or something like that. That does not mean the physical heart. It means he has a good frame of mind. These words are the synonyms of the word 'Citta'. Sometimes especially when something is written in verses, writers may use these words to conform to the meter of the verse. Sometimes you need only two syllables. Other times you need three syllables. When you need three syllables, you will use Viññāṇa. When you need only two syllables, you may use Citta or Mana. These are the synonyms of Citta.

There are 89 or 121 types of Cittas or consciousness recognized in Abhidhamma or taught in Abhidhamma. In this first chapter we will study the different types of consciousness in detail.

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Cetasika

The second ultimate reality is Cetasika. You find the word 'Ceta' there. It is translated as mental factors, mental concomitants or maybe by some other names also. The definition is these which are yoked on Citta or those which are yoked with Citta. That means those which arise together with Citta depending on it. That is why they are called Cetasika. Ceta is synonymous with Citta. Those that depend on Ceta for their arising are called Cetasika. Cetasikas are those that arise together or at the same time with Citta. Only when Citta arises can they arise. If there is no Citta arising, they cannot arise. Citta and Cetasikas arise at the same moment, at the same time, but if there is no Citta, there can be no Cetasikas.

Citta is bare awareness of the object, that is like a connection between yourself and the object. Without that connection how can one experience the object? How can there be feeling for that object? How can there be understanding of that object? How can there be remembering of that object? How can there be attachment to that object? In order for these mental states to arise there needs to be Citta. Citta is something like the connection between you and the object. Cetasikas are those that depend on Citta for their arising. They arise together with Citta.

There are four characteristics of Cetasikas. Actually you will learn these four characteristics in the second chapter. Just so you will have a taste of what Cetasikas are I put them here.

1. They must arise together with Citta at the same moment, at the same time.
2. They must perish or disappear with Citta. So they arise and disappear together with Citta.
3. They must have the same object as Citta. If the Citta takes visible object as object, then the Cetasikas also

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take visible object as object. There is no such thing as Citta taking one object and Cetasikas taking another object. That is impossible. They must have the same object. They must take the same object as Citta takes.

4. They must have a common base. Common base means — for example, seeing consciousness depends on the eye. If you have no eyes, you do not see. There will be no seeing consciousness. Seeing consciousness is said to depend on the eye. Hearing consciousness depends on the ear. Smelling consciousness depends on the nose. Tasting consciousness depends on the tongue. Touching consciousness depends on the body. Knowing consciousness depends on the mind. They must have a common base. If Citta depends on the eye, then Cetasikas must also depend on the eye. These are the four characteristics. If any phenomenon answers to these four characteristics, that phenomenon is called a Cetasika.

There are some material properties that arise with Citta and perish together with Citta. But they do not take an object. They do not have a common base. So they are not called Cetasikas. You will understand that later.

These are the four characteristics of Cetasikas. In order to know if something is a Cetasika, we can check with these four characteristics. If they have four characteristics, then we can say they are Cetasikas. They must arise simultaneously with Citta. They must disappear simultaneously with Citta. They must have the same object with Citta. They must have a common base or depend on the same base with Citta.

How many Cetasikas are there? There are 52 Cetasikas. 52 Cetasikas are recognized in Abhidhamma. We will study Cetasikas in the second chapter of this *Manual* (also see CMA, II, §1, p.76).

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Rūpa

The third reality is called Rūpa. The Pāḷi word is Rūpa. The English translation is matter. What is Rūpa? Rūpa is that which changes when coming into contact with adverse conditions such as cold, heat, etc., especially the Rūpa in your body. When you go in the sun and it is hot, there is one continuity of material properties. Then you go into the shade and there is another continuity of material properties. If you take a shower, there is another kind and so on. That which changes with cold, heat, hunger, thirst, bite of insects is called Rūpa or matter. Change here means obvious or discernable change. Mind changes more quickly than matter, but mind is not called Rūpa. The change of mind is not so evident, it is not so obvious, as the change of Rūpa. Only the change which is obvious, which is easy to see, which is easily discernable is meant by change here. That which changes with these adverse conditions is called Rūpa, matter.

Rūpa exists in living beings as well as outside things. There is Rūpa in our bodies. There is Rūpa in the house, in the trees and so on. Rūpa is both internal and external. Rūpa is both in living beings and outside things. Cittas and Cetasikas arise only in living beings.

Rūpa has no ability to cognize. It doesn't know. You can hit the desk and it will not say, "Oh, this is painful." or something like that. Rūpa has no ability to cognize. It does not know. It does not take objects because it is the object itself.

There are 28 types of matter or material properties recognized in Abhidhamma. In Abhidhamma 28 material properties are taught. Although there may be different kinds of matter in our bodies, if we break them down to the ultimate

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realities, we get 28 kinds of matter.

We will study matter in the sixth chapter (also see CMA, VI, §1, p.234). The material properties are comparable to the elements in chemistry. Is anyone familiar with the periodic table in chemistry? Here there are 28 material properties. They are put together in different ways like the chemical elements. They are comparable to the chemical elements, but not exactly the same as the chemical elements.

Nibbāna

The fourth ultimate reality is Nibbāna. This is the highest aim of Buddhists. What is 'Summum Bonum'? Is it the best, the highest?

Student: The greatest.

Sayādaw: 'Bonum' comes from Bonafide?

Nibbāna is defined as the extinction of desire, ill will and delusion. Actually it is the extinction of all mental defilements. It is like health or peace. Many people don't like the negative words to describe Nibbāna. But I think we cannot avoid using negative terms. We do not mean that Nibbāna is a negative state simply because we use negative terms to describe it. Let us take health as an example. What is health? No disease. Freedom from disease or having no disease is called health. So health is a positive state, but it is described as absence of disease, absence of illness. Peace is also like that. Nibbāna is the extinction of desire, ill will and delusion. Actually that means Nibbāna is the extinction of all mental defilements.

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Also it is described as liberation or freedom from suffering. We can say it is the extinction of all suffering.

It is unconditioned. Please note this. About two years ago someone gave me an article on Paṭicca-samuppāda. In that article the author said, "Nibbāna is conditioned". I was very surprised. She said, "Nibbāna is uncompounded, but it is conditioned". That is not correct. She did not understand the Pāḷi word 'Sankhata' correctly. Nibbāna is described as Asankhata. 'A' means not, so not Sankhata. Sankhata is translated as compounded by many authors. She took that as a correct rendering. So she accepted that Nibbāna is uncompounded. Nibbāna is not a compound of anything, but she said Nibbāna is not unconditioned. When the Buddha described Nibbāna, He used the word 'not made'. Not made and unconditioned are the same. Along with the word 'Asankhata' another word used is 'Akata'. 'Akata' means not made. Nibbāna is definitely unconditioned. There is no condition for Nibbāna. We cannot say Nibbāna exists because if we say Nibbāna exists we are saying it has a beginning and it must have an end. It is said that Nibbāna has no beginning and no end. Nibbāna is unconditioned and Nibbāna is not composed of any component parts.

Nibbāna cannot be adequately described in everyday terms. Do you know the simile of the fish and the tortoise? A tortoise goes about on the land. He walks about on the land. Then he went into the water and talked to the fish. The fish asked him what he had been doing? The tortoise replied, "I walked on the land and saw trees" or something like that. The fish could not understand what that was because he had never been on the land. We have never seen Nibbāna and so we cannot really understand. And also Nibbāna cannot be described adequately in everyday terms. It is totally out of this world. We always think in terms of this world, in terms of existence. Many people think Nibbāna is a place or some realm to go to or to reach. If we say Nibbāna is the extinction of all

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suffering and that means the extinction of the five aggregates, you may not want to go to Nibbāna. You may not want to realize Nibbāna because we all think in terms of existence. If we are going to go out of existence and not become anything again, would it be acceptable to you? So it cannot be described in everyday terms. Nibbāna is explained in the last section of the sixth chapter in this *Manual* (also see CMA, VI, §30, p.258). If you are impatient, you may read that section.

The Four Noble Truths Belong to Ultimate Truths

The Four Noble Truths — we have talked about truths, but up until now we have left out the Four Noble Truths. You may want to know how the Four Noble Truths relate to the four ultimate truths. The Noble Truth of Suffering means Cittas, Cetasikas and Rūpas. Supramundane Cittas are outside of the Four Noble Truths, strictly speaking according to Abhidhamma. The Supramundane Cittas do not belong to any of the Four Noble Truths. The Noble Truth of the Origination of Suffering, what is that? It is craving. Craving is one of the 52 mental factors or Cetasikas. The Second Noble Truth is a Cetasika which is craving or attachment. The Third Noble Truth is the cessation of suffering which is Nibbāna. The Third Noble Truth is the fourth ultimate truth. The Fourth Noble Truth, the Way Leading to the Cessation of Suffering or simply the Noble Eightfold Path — where does it belong? The Noble Eightfold Path is just a combination of eight Cetasikas, eight mental factors. The Fourth Noble Truth belongs to the second ultimate truth. The Four Noble Truths are included in the four ultimate truths. It is not one on one. The First Noble Truth belongs to the first ultimate truth, the second ultimate truth and third ultimate truth because it consists of Cittas, Cetasikas and Rūpas. The Second Noble Truth belongs to the second ultimate truth. The Third Noble Truth belongs to the fourth ultimate truth and the Fourth Noble Truth belongs to the second ultimate truth, Cetasikas. So the Four Noble Truths are included in the four ultimate truths.

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When Buddha taught, He taught in different ways because His aim is for His listeners to understand and to realize the truth. Therefore, He taught with different methods for different people. That is why we have so many teachings, but actually they meet at some place and are the same. Buddha may use the word 'aggregates' for one group. To another group He may use the word 'elements' or 'sense-bases'. Actually they mean the same thing. He taught the Four Noble Truths in His first sermon — the Noble Truth of Suffering, the Origination of Suffering, the Cessation of Suffering, the Way Leading to the Cessation of Suffering — but in Abhidhamma He taught the four ultimate truths. Actually they are the same.

If you have questions, we have some time.

Sādhū! Sādhū! Sādhū!

Student: It is difficult to understand that Nibbāna is still Anatta.

Sayādaw: 'Anatta' means not Atta. 'Atta' means a soul or a permanent entity. It is translated as self or soul or whatever. Nibbāna is not soul. That is why Nibbāna is called Anatta. Nibbāna has no causes. Nibbāna does not depend on any condition. That is why it is called unconditioned. It is not made by any causes. Since it is not Atta it is called Anatta.

Student: [Inaudible].

Sayādaw: We cannot say Nibbāna is here or Nibbāna is there. There is no place for Nibbāna. It is something like health. We can enjoy health, but when we come to

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define it, there is difficulty. Health is absence of disease. Nibbāna is absence of mental defilements. Once a monk asked Sāriputta: "Does Nibbāna have feeling?" Then Sāriputta said, "No." So actually we do not enjoy Nibbāna. We can say we experience it, but we cannot say that we enjoy it. We do not enjoy or suffer. Nibbāna is just a state of peace.

Student: Some say Nibbāna is a state of nihilism because you don't feel anything at all. What is the difference? Is it the same thing?

Sayādaw: I don't know what nihilism is.

Student: Nihilism is a philosophical term reducing everything to nothing, no feeling, to zero as a state.

Sayādaw: It is said when a Buddha or an Arahant dies there is no rebirth for him. That means there is no more existence for him, no more life for him. He just disappears. I don't know whether you call it nihilism or not. Whether one calls it nihilism or not, Nibbāna is Nibbāna. You may like it or you may not like it. That is your business. Nibbāna is Nibbāna. That is why I told you that you may not like it if you really know what Nibbāna is.

Student: Is there Citta within Nibbāna?

Sayādaw: No. Nibbāna is one ultimate reality. If there were Citta in Nibbāna, Nibbāna would not be permanent. It would be impermanent. So there are no Cittas, Cetasikas or Rūpas in Nibbāna. Nibbāna is one distinct reality.

Student: Suppose you have three pails of water, one cool

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temperature, one medium temperature and one warm temperature. Then you stick one hand in cool water and one in warm water. Next you put both hands in the water of medium temperature. One hand will feel it is cool and one hand will feel it is warm. That may be an illusion. In that case it is hard to tell what is real and what is not.

Sayādaw: When you feel heat or cold, what is ultimate reality is the feeling there, not your hand. Feeling is feeling. It has the characteristic of experiencing the object. The object may be hot or it may be cold, but you feel it; you experience it. That experience is what we call feeling. Feeling does not change. Feeling is feeling. The characteristic of feeling cannot be changed. That is one way of explaining the ultimate truth. The ultimate truths are impermanent. Every moment they are arising and disappearing, arising and disappearing. Even though they are always arising and disappearing, their intrinsic nature does not change. For example, consciousness is the awareness of the object. It is always the awareness of the object. It does not change from that to some other thing. That is what we call ultimate truth.

Student: You said that Cetasikas must have the same object as Citta. I just want to make sure that mental object is included with that.

Sayādaw: Mental object — yes any kind of object.

Student: Cetasikas need to have Citta to arise. The other way around — can you have Citta arise without Cetasikas?

Sayādaw: No. Cittas and Cetasikas arise together. They always arise together at the same moment. Only

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when there is Citta can they arise together. Only when there is a kind of connection with the object can there be experiencing of the object, the feeling of the object the attachment to the object and so on. That is why they are dependent upon Citta, but they arise at the same time. It's like this (Sayādaw claps his hands.). The sound is dependent upon the meeting of two hands. The meeting of two hands and the sound arise at the same time. The sound depends upon the meeting of the two hands. We say there is sound because of the meeting of the palms together. The sound does not arise later but at the moment of their coming together. Similarly when consciousness arises, Cetasikas arise together with Citta.

Student: Do you always need to have Cetasikas with Citta?

Sayādaw: We do not say that Citta needs Cetasikas to arise, but they always arise together. Since the arising of Cetasikas depends on Citta, we say that Cetasikas depend on Citta, Although they depend on Citta, they arise together with Citta, like the sound. There is an explanation that Cetasikas cannot arise without Cittas. The same is true for Cittas. Cittas arise with Cetasikas. Cittas do not arise alone. Whenever Cittas arise, Cetasikas also arise. It is like you are doing something together. One is the leader. The others are followers. You walk together, but you depend on the leader.

Student: You cannot have a leader without someone following.

Student: It is said that Paññatti is timeless. Is it also not conditioned?

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Sayādaw: Paññatti is not conditioned. You know Paññatti is nothing actually. It is just the creation of our mind. That is why we cannot say that it arises or that it disappears. You know Buddha was a Bodhisatta for many millions of lives. When he first took the vows of a Bodhisatta or when he got the declaration that he would become a Buddha, his name was Sumedha. That name was remembered by people for some time. Then that name disappeared. Maybe for many world cycles it was forgotten. Then he became the Buddha. He became Gotama Buddha and related this story of becoming a Bodhisatta. Then the name Sumedha appeared again. Name-concept is said to be timeless in Abhidhamma.

[End of Introduction]

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Citta

Citta Defined

Citta, as you know, is one of the four ultimate realities. I've told you that Citta is the awareness of the object. In Abhidhamma every term is adequately defined. Citta is defined as awareness of the object. When defining the terms of Abhidhamma, the ancient Commentaries used three ways of defining. That is explained in the CMA on page 27. They define the Abhidhamma terms as agent, as instrument and as sheer activity or mere activity. Let us take the example of Cittas. When they define Citta, they define in three ways. The first way of defining Citta in the ancient Commentaries is: Citta is that which knows the object. That means Citta is something which does some other thing. Citta is something which knows the object. That is the definition 'by way of an agent'. That means Citta is the one that does. The second one is 'by way of instrument'. That means Citta is something with the help of which the other concomitants know the object. Citta is an instrument. Citta is indispensable for these concomitant states to know the object or to be aware of the object. That is by way of instrument. The third one is just 'by way of mere activity', just mere happening. That means Citta is a knowing of the object. They use an abstract noun when they define in this way. Every term in Abhidhamma is defined or explained in these three ways — as an agent, as an instrument or as just mere activity, mere happening. Among these three the last one, definition as mere activity, is the most adequate definition of these terms.

Why did they use the other two? Buddhists are always concerned with rejection of soul. There are people, who think

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Citta is something that knows the object. There is something like a permanent soul, a soul that knows the object. In order to refute that, in order to deny that, they gave the first kind of definition. It is not the Atman, it is not the soul that knows the object. It is the Citta that knows the object. The rejection of Atman is very important for Buddhists. Sometimes people think that when we know something, we know with the help of Atman. The Atman helps us to know things, to know objects. To refute that belief they give the second kind of definition. No, it is not the Atman that makes the other concomitants know the object. It is the Citta that makes the other concomitants know the object. Citta is instrumental in these concomitants knowing the object. If they want to define adequately without reference to these other opinions, they would just say Citta is the knowing of the object. There are always these three kinds of definitions. Any one will do. Citta is that which knows the object; Citta is that with the help of which concomitants know the object; or Citta is just the knowing of the object.

Knowing

What is the knowing here? Knowing here is just the awareness — not knowing something to be true, something to be good, something to be bad, not that kind of knowing. Here knowing means simply the awareness, the bare awareness, not even the bare attention we use in the instructions for meditation. It is just the bare awareness of the object. That is what is called Citta.

Since it is defined as the awareness of the object, Citta can never arise without an object. Whenever there is Citta, there must be its object. Sometimes it may be a vivid object. Sometimes it may be an obscure object. There must always be an object for Citta to arise. Citta depends on the object to arise.

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Classifications of Citta

This Citta is analyzed in Abhidhamma in different ways. In the Dhammasaṅgaṇī, Citta is classified according to its nature. (We call it genus.) That means it is classified according to whether it is wholesome consciousness, unwholesome consciousness and those that are neither wholesome nor unwholesome. That is the order given in the first book of Abhidhamma.

Here in this *Manual* the arrangement is different. Here the arrangement is with reference to the planes of existence. In order to understand that division, you must first understand the planes of existence. These are treated in the fifth chapter of this *Manual* (also see CMA, V, Table 5.1, p.186). Briefly there are 31 planes of existence. Eleven belong to sensuous realms or sensuous spheres. Sixteen belong to form-spheres. Form here means fine-material. Four belong to formless or immaterial spheres. Altogether there are 31. Human beings and lower celestial beings belong to the eleven sensuous realms or sensuous spheres.

Consciousness that frequents these realms is called consciousness of sensuous sphere. In Pāḷi that is Kāmāvacara. That does not mean these types of consciousness do not arise in other realms. They do arise in other realms, but their primary location of arising is the sensuous realms. They are called Cittas pertaining to the sensuous sphere.

There are other types of consciousness, which are called Jhānas, which arise mainly in the fifteen form-spheres, fifteen form-realms. At first I said sixteen. Now I say fifteen. Out of the sixteen form-sphere realms, one realm is the abode of mindless beings. It is said that there is no mind in that

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realm. We are now studying consciousness which belongs to mind. Therefore, that realm has to be left out. The types of consciousness which arise mostly in those fifteen realms are classed as form-sphere consciousness. We will use the Pāli words later.

There are other higher types of consciousness which mainly belong to or which mainly frequent the four formless realms. We get three groups — the first belonging to sensuous sphere, the second belonging to form-sphere or fine-material sphere, and the third belonging to formless or immaterial sphere.

There is another sphere which is called Supramundane. That one goes beyond these spheres or three kinds of realms.

In the *Manual*, Citta is classified according to the planes of existence. We call these classifications planes of consciousness. You will find the word 'plane of consciousness' in the CMA (see CMA, I, Guide to §3, p.29).

How many types of consciousness are there altogether? There are 89 or 121. You can see at a glance all 89 or 121 types of consciousness on page 28 of the CMA. You see first the 81 mundane Cittas. Then if you go to the bottom of the page, you see Supramundane Cittas 8 or 40. This is the first division. Citta is actually one with reference to its characteristic of knowing the object. It is accompanied by different mental factors. So Citta becomes many. First Citta is divided into mundane and Supramundane.

Then mundane Cittas are subdivided into sense-sphere Cittas — how many? 54. And then there are form-sphere Cittas or fine-material sphere Cittas fifteen. And then next

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there are immaterial sphere Cittas twelve.

Sense-sphere Cittas are again divided into subdivisions. They are unwholesome Cittas twelve, rootless Cittas eighteen, and sense-sphere beautiful Cittas twenty-four. Altogether we get 81 mundane Cittas.

Then Supramundane Cittas are subdivided into two. First there are wholesome Supramundane Cittas four or twenty. Next there are resultant Supramundane Cittas four or twenty. So altogether there are 89 or 121 types of consciousness.

Akusala Cittas

Lobhamūla Cittas

Today we are going to study the first group, the unwholesome Cittas. How many unwholesome Cittas are there? There are twelve unwholesome Cittas. Why are they called unwholesome? Sometimes they are called immoral or unskillful. I prefer to use unwholesome. Those types of consciousness which are accompanied by greed (Lobha), hatred (Dosa) and delusion (Moha) are called unwholesome. Those that are accompanied by the opposite of these three non-greed, non-hatred, non-delusion are called wholesome consciousness. They are also called beautiful consciousness. Those that are accompanied by greed (Lobha), hatred (Dosa) and delusion (Moha) are called unwholesome.

Lobha, Dosa and Moha are the three roots of unwholesomeness, the three roots of evil. Always Lobha is mentioned first and then Dosa and then Moha. There is always this order Lobha, Dosa, Moha. In the Commentary to this

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Manual it is stated that consciousness accompanied by Lobha is mentioned first because in a given existence the first Javana consciousness that arises is accompanied by Lobha. In whatever existence we are born there is first the attachment to that existence, to that life. That is so strong that we are always attached to our lives. That is why consciousness accompanied by Lobha is mentioned first. Consciousness accompanied by ill will, hatred, anger or whatever you call it is mentioned next. The last two are accompanied by delusion.

Moha or delusion is common to all twelve kinds of consciousness, all twelve types of Akusala consciousness. Since it is common to all, the first eight are not called Lobha-Moha-rooted — just Lobha is taken — so Lobha-rooted consciousness. When we say Lobha-rooted consciousness, we must understand there is Moha also. The same is true for Dosa-rooted consciousness as well.

The first Citta — please read the Pāli also (see CMA, I, §4, p.32). Lobhamūla Citta — 'Mūla' means root. So that means Lobha root, Citta that has Lobha root, Citta which is accompanied by Lobha. 'Lobha' means attachment, greed, craving. All these are Lobha.

The first Citta is Somanassa-sahagata Diṭṭhigata-sampayutta Asaṅkhārika. 'Somanassa' means pleasurable feeling. Soman comes from 'Su' and 'Mana'. 'Su' means good and 'Mana' means mind. 'Somanassa' means the state of having a good mind. When you are happy, your mind is in good shape. 'Somanassa' means pleasure and here it is pleasurable feeling. Sahagata — 'Saha' means together and 'Gata' means to be or arising. So 'Sahagata' means arising together or to be together with Somanassa. That means to be together with this pleasurable feeling. Their blending is so complete that it is difficult to differentiate which is which. It is like water from two rivers blending together. You cannot say

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which water is from which river. They are blended that way.

Ditthigata-sampayutta — ‘Ditthi’ means view or opinion. When Ditthi is used without any adjective in front of it, it usually means wrong view. When we want to say right view, we say Sammā-ditthi. Sammā-ditthi is one of the eight factors of Path. ‘Gata’ has no special meaning here. ‘Ditthigata’ means wrong view. ‘Sampayutta’ means to be associated with, so associated with wrong view.

‘Asaṅkhārika’ in English means unprompted. I told you the word ‘Saṅkhāra’ has many meanings. It is very important that you understand correctly what it means in a given context. When you say, Saṅkhārakkhandha, Saṅkhāra aggregate, you mean fifty Cetasikas. You will come to know them later. When we say, all Saṅkhāras are impermanent, we mean all conditioned phenomena, all conditioned mind and matter — not just fifty Cetasikas. Depending on ignorance Saṅkhāras arise. Here ‘Saṅkhāra’ means Kamma formations. So ‘Saṅkhāra’ means fifty Cetasikas or five aggregates or just volition (one of the Cetasikas). But here in this particular context ‘Saṅkhāra’ means effort or inducement or prompting or encouragement by oneself or by others. ‘A’ means no. So ‘Asaṅkhārika’ means having no Saṅkhāra, having no prompting, unprompted, spontaneous.

With regard to unprompted (Asaṅkhārika), prompted (Sasaṅkhārika):

“The multisignificant word saṅkhāra is used here in a sense specific to the Abhidhamma to mean prompting, instigation, inducement (payoga), or the application of an expedient (upāya). This prompting may be imposed by others ...” (CMA, I, Guide to §4, p.36)

Sometimes a consciousness arises because others encourage you, other people instigate you.

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“... or it may originate within yourself; ...” (CMA, I, Guide to §4, p.36)

Sometimes you are lazy to do something and then you encourage yourself.

“... the means employed may be bodily, verbal, or purely mental.” (CMA, I, Guide to §4, p.36)

For example, you see someone doing something and you also want to do it. Sometimes other people may show you by example. Sometimes other people may use words to instigate you. Sometimes it is purely in your mind. You encourage yourself.

“That consciousness which arises spontaneously, without prompting or inducement by expedient means, is called unprompted (*Asaṅkhārika*). That consciousness which arises with prompting or inducement by expedient means is called prompted (*sasaṅkhārika*).” (CMA, I, Guide to §4, p.36)

Actually it means with prompting.

So this kind of consciousness is accompanied by pleasurable feeling. It is associated with wrong view. And it is unprompted. Wrong view means believing there is no Kamma, there is no result of Kamma, there is no law of Kamma, there is no this existence or the other existences — something like that. That is called wrong view.

The feeling, wrong view and prompting — these three are what make one consciousness become eight types of consciousness. We will have another feeling, *Upekkhā*, when we reach the fifth Citta. The first Citta is accompanied by pleasurable feeling, associated with wrong view and is unprompted. On the English side I say, “with pleasure, with

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wrong view” so you don't have to use many words. With pleasure, with wrong view and unprompted is the first kind of consciousness. That kind of consciousness arises when? You may read it on page 39 of the CMA.

“With joy, holding the view that there is no evil in stealing, a boy spontaneously steals an apple from a fruit stall.” (CMA, I, Guide to §7, p.39)

The second one is accompanied by pleasurable feeling and is associated with wrong view, but now it is with prompting. It is prompted. So the example given is:

“With joy, holding the same view, he steals an apple through the prompting of a friend.” (CMA, I, Guide to §7, p.39)

His friend asks him to steal it, or sometimes he may encourage himself, “You will get an apple and get to eat it. Why not take it?” He may say something like that to prompt himself. Then he steals the apple. In that case his consciousness is accompanied with pleasure, with joy, with wrong view, and with prompting.

The third kind of consciousness arises with joy, but not holding any wrong view, he steals unprompted. He knows that it is wrong to steal, but he steals anyway. If he knows that it is wrong to do it, but still he does it, his consciousness is not accompanied by wrong view. The fourth is the same except that it is prompted — so it is with joy, there isn't any wrong view, and it is prompted.

We get four types of consciousness:

- with pleasure, with wrong view, unprompted;
- with pleasure, with wrong view, prompted;
- with pleasure, without wrong view, unprompted;
- with pleasure, without wrong view, prompted.

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If you understand these four, you understand the other four. Substitute indifferent feeling for pleasurable feeling. Sometimes the boy may steal not with joy. He just steals it. How is it described here?

“These four are parallel to (the first four) except that the stealing is done with neutral feeling.” (CMA, I, Guide to §7, p.39)

Here he is not happy. He is not sad. He has a neutral feeling and he steals. In that case one of these four types of consciousness arises in his mind. Altogether there are eight kinds, eight types of consciousness accompanied by greed (Lobha), accompanied by attachment. Those that make the Citta different are feeling, view, prompting or not prompting. Altogether we get eight types of consciousness.

Four are accompanied by pleasurable feeling or Somanassa feeling. Four are accompanied by Upekkhā, neutral feeling or indifferent feeling.

The word ‘Upekkhā’ is translated as equanimity or indifference. I think equanimity is too great for Upekkhā here. I prefer to use indifferent or maybe neutral feeling. Whenever you see the word ‘Upekkhā’, you have to understand which is meant. This term Upekkhā is used both for neutral feeling and the lofty state of equanimity. Here it is just neutral feeling. It is feeling which is neither pleasurable nor displeasurable, just neutral feeling. When you take an object, you are not happy and you are not sad. You have a neutral mind; you just take it. That is Upekkhā here.

Dosamūla Cittas

Then we go to Dosamūla Cittas two, consciousness rooted in ill will. The word ‘Dosa’ means anger, ill will,

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aversion. All these are covered by the word 'Dosa'. The second root is, let us say, ill will. The type of consciousness accompanied by Dosa is called in Pāḷi 'Dosamūla Citta' (consciousness rooted in ill will). 'Rooted in' really means accompanied by roots, not coming out of these roots, not the result of these roots. In the CMA on page 28 he used greed-rooted, hatred-rooted, delusion-rooted (see CMA, I, Table 1.1, p.28).

- The first one is Domanassa-sahagata Paṭigha-sampayutta Asaṅkhārika.
- The second one is Domanassa-sahagata Paṭigha-sampayutta Sasaṅkhārika.

What is Domanassa? Displeasure. Domanassa comes from 'Du' and 'Mana'. 'Du' means bad. 'Mana' means mind. So we get the state of a bad mind or bad mental state. That is Domanassa. It is a feeling, a bad feeling, a displeasurable feeling. 'Sahagata' means the same thing — together with Domanassa feeling. And the Paṭigha-sampayutta — 'Paṭigha' means Dosa. The literal translation of Paṭigha is to strike, to strike at something. When you are angry, it is like striking someone or striking your mind with anger. So it is called Paṭigha-sampayutta Asaṅkhārika.

There is a difference between Domanassa on the one hand and Dosa and Paṭigha on the other. Dosa and Paṭigha are the same. Paṭigha is another word for Dosa. Domanassa is different. Domanassa is feeling. Dosa or Paṭigha is not feeling. It is a separate mental factor. With reference to five aggregates Domanassa belongs to feeling aggregate. Dosa belongs to formation aggregation, Saṅkhārakkhandha. That is the difference. Although they arise together and in experience it is very difficult to differentiate these two, still they are different in nature. Domanassa is feeling or Vedanā. Dosa or Paṭigha is not feeling; it is another mental factor. But whenever there is Domanassa there is Paṭigha. Whenever

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there is Paṭigha, there is Domanassa. Therefore, here we do not have Paṭigha-vippayutta. We have only Paṭigha-sampayutta and not Paṭigha-vippayutta. 'Vippayutta' means not associated with. These two (Paṭigha and Domanassa) are always associated together. There can be no Domanassa without Paṭigha. That is why there is no Paṭigha-vippayutta here. Whenever a type of consciousness is accompanied by Domanassa, it is invariably associated with Dosa. They go together always.

Sometimes you get angry spontaneously, without prompting. Sometimes you get angry being prompted. So there are two kinds of consciousness.

“With hatred one man murders another in a spontaneous fit of rage.” (CMA, I, Guide to §7, p.39)

That is the first Dosamūla Citta.

“With hatred one man murders another after premeditation.” (CMA, I, Guide to §7, p.39)

After encouraging himself or being encouraged or instigated by another man, he murders another man. In that case the Dosa is Sasaṅkhārika.

When you are sad, you are sad with one of these two Cittas; when you are depressed one of these two Cittas arises; when you are angry one of these two Cittas arises. Also when you are afraid, when you are fearful, one of these two Cittas arises.

In Abhidhamma fear is included in Dosa. Fear is described as passive Dosa. Anger is active Dosa or we may say aggressive Dosa. Anger is aggressive. Fear is passive.

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They are both called Dosa. When you are afraid of something, when you fear someone or something, then your fear is one of these two Cittas.

Mohamūla Cittas

Let us go to the Mohamūla Cittas. Moha is translated as delusion. It deludes the mind. It makes your mind fuzzy or something like that. Moha has the characteristic of covering up or hiding the real nature of things. Because of this Moha we do not see things as they are. We do not see things as impermanent, as suffering and so on.

These two Cittas are accompanied by Moha root only. The first eight are accompanied by Lobha and Moha. The two Dosamūla Cittas are accompanied by Dosa and Moha. The last two are accompanied by Moha only. Although Moha is with the other Cittas, its function is not as prominent as in these two Cittas. In the others Lobha or Dosa is more active than Moha. Moha is not very prominent in the first ten Cittas. In the last two Cittas Moha is supreme because there is no Lobha and no Dosa.

The first Mohamūla Citta is Upekkhā-sahagata Vicikicchā-sampayutta. You know Upekkhā. It is indifferent feeling. 'Vicikicchā' means doubt. Vicikicchā is defined in two ways: 'vexation due to perplexed thinking' and the other is 'being devoid of the remedy consisting of knowledge.' The first one is vexation due to perplexed thinking. That means you cannot decide which is which. You are wavering. When you try to find out which is which, you become agitated and you become perplexed. Sometimes it is called perplexity. So it is vexation due to perplexed thinking. This is called Vicikicchā. Actually it is indecision. You cannot decide on one or the other. There may be either wrong view or right view. Here you cannot decide on either of the two. It is like a two-pronged

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road.

The second explanation is that there is no remedy for it; it is devoid of remedy consisting of knowledge. When there is doubt, there can be no correct understanding. There can be no knowledge. That is why it is said to be devoid of the remedy of knowledge. If knowledge actually arises, it will disappear. So long as there is doubt, knowledge cannot arise. It is said to be devoid of remedy of knowledge.

That is a play on words. The first meaning is based upon the separation as 'Vici' and 'Kicchā'. 'Vici' means investigating. 'Kiccha' means perplexity. The second meaning is based upon the separation as 'Vi' and 'Cikicchā'. 'Cikicchā' means curing, remedy, medicine. 'Vi' means no. That gives us no remedy, no medicine, no cure. In essence it is doubt — doubt about the Buddha, doubt about the Dhamma, doubt about the Saṃgha, doubt about the practice, doubt about the Four Noble Truths or about Dependent Origination. These are called doubt.

With doubt and with indifference the first Mohamūla consciousness arises. With doubt there can only be indifferent feeling, neutral feeling. There can be neither pleasurable nor displeasurable feeling there; there is just neutral feeling. There is only Upekkhā-sahagata here and no Somanassa and no Domanassa.

The Cittas that are accompanied by Moha only are not as strong as those accompanied by either Lobha or Dosa. They are dull types of consciousness. Since they are dull types of consciousness, they do not enjoy the taste of the objects fully as the other Cittas do. They are always accompanied by Upekkhā feeling, neutral feeling and not with pleasurable or displeasurable feeling.

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The example given in the CMA on page 40:

“A person, due to delusion, doubts the enlightenment of the Buddha or the efficacy of the Dhamma as a way to deliverance.” (CMA, I, Guide to §7, p.40)

When you talk like this, there is this Vicikicchā in your mind. Sometimes even during meditation, you may have these doubts. You may think, “Is it really right that just by making notes of the movement of the abdomen or making notes of the breath I can discover the true nature of things? Is it really beneficial to do this?” When there is doubt, you cannot go on meditating. It is one of the mental hindrances which obstruct concentration.

The next one is Upekkhā-sahagata, but it is associated with Uddhacca (restlessness). Uddhacca actually is a mental factor. Vicikicchā is also a mental factor. There are many mental factors here. You will study mental factors in chapter two. ‘Uddhacca’ means trembling above the object. That is its literal meaning. ‘Ud’ means above. ‘Dhacca’ means shaking or trembling. Trembling above the object means you cannot take the object clearly. Your mind is not on that object nor is it on another object. You cannot be on the object firmly. You are wavering. It is something like that. If you are on another object, it is another thing. So it is the inability to be fully aware of the object. Sometimes when you practise meditation, you do not see the object clearly. You may note in and out, in and out, or rising and falling, but you do not see it clearly. At that time there may be Uddhacca. Try to pay more attention so that you may see clearly. That is Uddhacca-sampayutta.

Uddhacca is with all twelve types of consciousness actually. It is not just with this last consciousness, but it is also with the other eleven types of consciousness as well. Only this last Citta is described as Uddhacca-sampayutta, as accompanied by Uddhacca. That is because in the other Cittas

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there are more active mental states so that it cannot raise its head. It is not so evident. Here there is no Lobha and no Dosa. In this Citta it becomes supreme. Therefore, this last Citta is described as Uddhacca-sampayutta. It is strong here; it is prominent here. That is why this last Citta is described as Uddhacca-sampayutta.

The last two Cittas are called Mohamūla Cittas, consciousness rooted in delusion or consciousness accompanied by delusion. There are three roots of unwholesomeness. These three roots accompany these twelve types of consciousness in different ways. The first eight are accompanied by how many roots? They are accompanied by two roots. What two roots? The two roots are Lobha and Moha. Then the second group of two Cittas is also accompanied by two roots. What are they? They are Dosa and Moha. The last two are accompanied by only one root which is Moha. Eight are accompanied by Lobha and Moha. Two are accompanied by Dosa and Moha. Another two are accompanied by Moha only. Thus we get altogether twelve types of unwholesome consciousness.

Definition of the Word 'Akusala'

Why are they called unwholesome or Akusala? They are called Akusala because they are blameworthy in themselves and they bring painful results. They cause painful results. The characteristic of being unwholesome or wholesome depends on whether they are blameworthy or without blame, whether they cause painful results or happy results.

On page 31 of the CMA,

“With respect to its nature, consciousness divides into four classes: unwholesome, wholesome, resultant, and functional. Unwholesome consciousness (akusalacitta) is

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consciousness accompanied by one or another of the three unwholesome roots — greed, hatred, and delusion. Such consciousness is called unwholesome because it is mentally unhealthy, morally blameworthy, ...” (CMA, I, Guide to §3, p.31)

That is important. Morally blameworthy is that which is blamed by Noble People.

“... and productive of painful results.” (CMA, I, Guide to §3, p.31)

They bring painful results. Wholesome consciousness is the opposite of this. Unwholesome consciousness is called unwholesome because it is morally blameworthy and because it is productive of painful results. That is why these types of consciousness are called unwholesome or Akusala consciousness.

There are other translations like unskillful or immoral. I do not think they convey the meaning quite as adequately as ‘unwholesome’.

For example, let us say, you are enjoying food at home. If you eat with attachment, that eating is unwholesome, but we cannot say or call it immoral. You are eating your own food. You are enjoying it. So there is no moral blame in that. Still it is unwholesome. Your mind in fact is accompanied by attachment. Sometimes you may be angry because you don't like something in your food. That is Dosa. The word ‘immoral’ for the Pāḷi word ‘Akusala’ is not as good as the word ‘unwholesome’. Therefore, we will use unwholesome.

There are twelve types of unwholesome consciousness. Eight are accompanied by Lobha. Two are accompanied by Dosa. And two are accompanied by Moha only.

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Akusala

When we talk about unwholesome (Akusala), people are very afraid of unwholesome mental states. But sometimes at least in one or two instances, although a mental state is unwholesome, it is not so bad. It is said, "Not all craving is bad." It is from the Aṅguttara Nikāya.

"It has been said that this body has come into being by craving; and that based on craving, craving should be abandoned." (Aṅguttara Nikāya, I, 100, translated by Nyanaponika Thera)

That means craving for attainment. You want some results from your practice. That is a kind of craving, a kind of attachment. That is why I tell you at retreats not to have any expectation. Expectation is a kind of greed, a kind of attachment. Because you have that craving, that attachment for the results, you practise. As a result of practice, you are able to get rid of that craving. Based upon craving you practise meditation and you get rid of craving. Such craving is described as 'permissible or pursuable'. The Pāḷi word is *Sevitabbā*. That means pursuable. That means it is permissible. It is OK to have such craving or attachment. If you do not have any craving at all for attainment, for results, you will not practise at all. If you do not practise, you will not get results. You will not get free from mental defilements. So sometimes some kind of craving Buddha said is permissible. It is OK.

The Commentary explains, "Based on the present craving (i.e. desire for becoming an Arahant), he gives up previous craving that was the root-cause of (one's involvement in) the cycle of rebirth." That means based on the present craving for becoming an Arahant, he gets rid of craving that is the root of this life, which is the root of existence.

"Now it may be asked whether such present craving (for Arahantship) is wholesome (Kusala) or unwholesome (Akusala)?" When you come to Abhidhamma, you have to

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follow what is the fact. You cannot use diplomacy. If it is Akusala, we must say it is Akusala. So the Commentator here says that it is unwholesome. The craving or desire to become an Arahant is unwholesome because it is attachment. So it falls into the unwholesome category.

“Should it be pursued or not? It should be pursued.” That means it is OK to have such craving. Although it is unwholesome, it is OK.

Then you may be afraid, thinking, “Will I get painful results from this craving? Does it drag one into rebirth or not?” It does not drag one into rebirth. It will not take you to rebirth as an animal or human being. That means it never can take you to any rebirth at all. That is why it is pursuable. It is good to have such craving or such desire — desire to practise meditation, desire to do good, desire to become an Arahant.

“Such permissible (Sevitabbā) craving is abandoned when its object is attained.” When you become an Arahant, you get rid of this craving, this desire. So such desire is not bad. So not all craving is bad.

The next one is “Which is the greater evil?”, King Milinda asked Venerable Nāgasena, “For whom is the greater demerit: he who does an evil deed knowingly, or he who does an evil deed unknowingly?”

The answer is quite unexpected. The answer is: “His is the greater demerit, sire, who does an evil deed unknowingly.”

Can you accept it?

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Then King Milinda said, "Well then, Venerable Nāgasena, do we doubly punish the royal son of ours or chief minister who does an evil deed unknowingly?"

In the secular law you do not give severe punishment to those who unknowingly break the law.

Venerable Nāgasena's argument is: "What do you think about this? If one (man) should unknowingly take hold of a red-hot ball of iron, aglow, aflame, ablaze, and another should take hold of it knowingly, which would be more severely burnt?"

If you don't know you will be burnt, you will take hold of it firmly; then you will be burned more. If you know it will burn and you have to or you want to take, you will be very careful not to be burnt too much. In that case one who does an evil deed unknowingly gets greater demerit than one who does it knowingly.

King Milinda answered, "He who took hold of it unknowingly, revered sir, would be the more severely burnt."

Venerable Nāgasena said "Even so, sire, the greater demerit is his who does an evil deed unknowingly."

The king said, "You are dexterous."⁷

But sometimes you break a law, a rule or a precept unknowingly. You may not know the precept and break it. In that case it may not be too bad. Here knowingly breaking,

7 This conversation is recorded in the Milindapañha.

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when you break the rule knowingly, shows that you have disrespect for the person or disrespect for the law or the person who laid down these rules. Suppose I break a rule or a rule for monks. Rules of monks were laid down by the Buddha. If I break the rule of the monks, I not only break the rules, but I also have disrespect for the Buddha. In that case knowingly breaking the rule should be more demerit, more Akusala than unknowingly breaking the rule.

But the answer given by Venerable Nāgasena here is that you know that it is Akusala (unwholesome). You cannot avoid it, you cannot help it, so when you do it in order not to get greater demerit, you do it with care. And so there is less demerit for you. Breaking a rule knowingly or unknowingly I think is different. If a monk breaks a Vinaya rule knowingly, I think his demerit may be greater because he is not only breaking the rule itself, but he is showing disrespect to the Buddha.

Causes of Being Somanassa-sahagata, etc.

Let us examine the causes of being Somanassa-sahagata and so on. I will go through it rather quickly. You will not find these in the *Manual*. What makes a consciousness accompanied by Somanassa-diṭṭhigata and so on? What makes you have the feeling of Somanassa, or the feeling of Domanassa, or Diṭṭhi? The Commentaries gave these reasons. I think some of them may be useful to psychologists or psychiatrists.

What induces a Somanassa feeling? A desirable object induces pleasant feeling. When you see a desirable object, a pleasant object, you are happy. A desirable object is a condition for a pleasant or pleasurable feeling to arise.

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Then having Somanassa relinking — that means sometimes we meet a person who is almost always happy or who is in the habit of being happy. That means he is reborn with that Somanassa feeling. His relinking consciousness or rebirth-consciousness must be accompanied by Somanassa feeling. Those who have Somanassa relinking (That means those who take rebirth with Somanassa feeling) tend to have Somanassa feeling most of their life.

Number three is shallow nature. If you are a joyful person, you are of a shallow nature according to this. That is because those who have a deep nature do not love so much. Once I visited a place in Northern California. I was talking to a man there. I was smiling and laughing. Then the man who went with me asked him, "Have you ever met a Buddhist monk?" He said, "No." Then my friend said, "You are now talking to a Buddhist monk." Then the man said, "Is he a Buddhist monk? I don't think Buddhist monks laugh." I may be of shallow nature.

Why does one have a wrong view, tend to possess a wrong view? A person who is reborn again and again with wrong view tends to become a receptacle for, a place for wrong view. So he tends to take wrong view.

The other is association with people who have wrong view. That is very true. You associate with someone and you become like that person.

Asaṅkhārika is when consciousness is unprompted. Some people have Asaṅkhārika relinking. When you take rebirth, your rebirth-consciousness must have been unprompted. The relinking consciousness is a resultant consciousness. If your rebirth-consciousness is unprompted, you tend to have unprompted consciousness during the life.

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Then good health — when you are in good health, you don't have to be instigated or encouraged by other persons to do something because you are healthy and you just do it.

No bothering about heat or cold — you don't care whether it is hot or cold. Such a person does things spontaneously. If you are sensitive to cold and the weather is cold, then you have to be encouraged or prompted by yourself or other persons to do something. If you don't care about heat or cold, then you do things spontaneously, with unprompted consciousness.

Belief in and anticipation of fruits of diligence — if you believe that if you do something you will get something, then you will do it without being instigated by others.

Adeptness in one's work — when you are familiar with your work, when you are familiar with doing something, then you will do it spontaneously. There is no prompting.

Suitable climate and food — That is true. When the climate is good, our minds are bright and happy. We tend to do things spontaneously. And if we have good food, also we have good feeling so we do things without being prompted. Good food and suitable climate — there may be other reasons also, but these are the ones given in the ancient books.

What about being Sasāṅkhārika? It is the opposite of the above.

And then Upekkhā-sahagata, neutral feeling — the first one is neutral object. Objects that are not desirable or

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undesirable are neutral objects. When you meet neutral objects then you have neutral feeling.

The second one is Upekkhā relinking. Your rebirth-consciousness must have been accompanied by Upekkhā.

The third one is that you have deep nature. You always think deeply and so you don't get pleasure quite often. You have this Upekkhā feeling.

Causes of Being Domanassa-sahagata and Paṭigha-sampayutta

Domanassa-sahagata and Paṭigha-sampayutta — the reasons are for both. Undesirable object — when the object is undesirable, you tend to get angry. If you don't like something, you get angry. The undesirable object is one reason a Citta may be accompanied by displeasurable feeling.

And then having any one of the nine grounds of ill will, nine grounds of grudge, nine grounds of Dosa are causes for these Dosamūla Cittas to arise. There are nine reasons for Dosa to arise. They are: "He has done harm to me." Thinking that way, you get angry with that person. "He is doing harm to me," or "He is going to do harm to me," if you think in that way, you are going to get angry with that person. And then, "He has done harm to someone dear to me." And also "He is doing harm to someone dear to me," and "He will do harm to someone dear to me." The last ones are in regard to a person you dislike. Sometimes we don't want something good to happen to those whom we hate. So here "He has conferred a benefit on someone I dislike or hate." or "He is conferring or he will confer a benefit on someone I dislike." In thinking that way we get Dosa or Domanassa. These are called nine grounds of ill will or nine grounds of grudge. They are

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mentioned in the Dīgha Nikāya and also in the Abhidhamma.

There is one more, but I don't find it in the Commentaries. It is called groundless anger, anger without reason, without valid reason. When it is too hot, you are angry. When it is too cold, you are angry. It is something like that. You may hit against something and then you are angry with that thing. Then you kick it. This is called groundless anger. You should not be angry with these things, but still people get angry.

Pleasurable feeling, displeasurable feeling, wrong view and so on arise for these reasons. When we know the reasons these things arise, then we can do something to change ourselves.

How to Study

Memorize these twelve unwholesome kinds of consciousness in English because Pāḷi may be too difficult for you at this point. Do not leave the Pāḷi altogether alone because we will be using Pāḷi words again and again. Once you know the Pāḷi words you will like the taste of them. Later on you will want to use Pāḷi words only because when you use Pāḷi words there is no chance of being misunderstood or of misrepresenting something. When we use English translations, sometimes the translations are not accurate and they may lead to misunderstanding. Even when I use English translations, I will refer back to Pāḷi words. The Pāḷi words will be defined and then we can use Pāḷi words always.

These first eight Cittas are accompanied by what? They are accompanied by Lobha. These two (i.e. 9th & 10th) are accompanied by what? They are accompanied by Dosa. The last two (i.e. 11th & 12th) are accompanied by what? They are

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accompanied by Moha.

Among the eight Lobhamūla Cittas four (i.e. 1st - 4th) are accompanied by joy or pleasure. The other four (i.e. 5th - 8th) have indifferent feeling. Among these the first two (i.e. 1st & 2nd) are associated with wrong view. The second two (i.e. 3rd & 4th) are not associated with wrong view. Again among the four accompanied by indifferent feeling the first two (i.e. 5th & 6th) are associated with wrong view. The second two (i.e. 7th & 8th) are not associated with wrong view.

In the CMA the word 'disassociated' is used (see CMA, I, Guide to §4, p.34). I'm not sure about that word. What does the word 'disassociated' mean? Is there a difference between unassociated and disassociated? First they are together and then you take one away. That is not the meaning required here. I prefer to use unassociated or non-associated. So these two Cittas are not associated with Ditṭhi, with wrong view.

The next two (i.e. 9th & 10th) are accompanied by what feeling? They are accompanied by anger, displeasure. And these two (i.e. 11th & 12th) are accompanied by indifference.

The first Citta is with pleasure, with wrong view and unprompted. The second Citta is with pleasure, with wrong view and prompted. The third Citta is with pleasure, without wrong view and unprompted. The fourth Citta is with pleasure, without wrong view and prompted. The fifth Citta is with indifference, with wrong view and unprompted. The sixth Citta is with indifference, with wrong view and prompted. The seventh Citta is with indifference, without wrong view and unprompted. The eighth Citta is with indifference, without wrong view and prompted.

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The ninth Citta is Dosa, displeasure, with ill will, unprompted. The tenth Citta is with displeasure, with ill will and prompted.

Then these two (i.e. 11th & 12th) — the first one is with indifference and with doubt. There is no difference of prompted or unprompted. They are out of prompted and unprompted. The last one is with indifference and with restlessness.

You practise this way at home. You can cover the description here in the book. Try to describe each Citta. For example, the first Citta is with greed, with pleasure, with wrong view, and is unprompted. Then if you don't remember, you can remove the cover and look at the answer. This way you can memorize these twelve before next week.

Sādhū! Sādhū! Sādhū!

Ahetuka Cittas

Definition of the Word 'Ahetuka'

Today we will study Ahetuka Cittas. There are eighteen Ahetuka Cittas. First we will consider the word 'Ahetuka'. You know the word 'Hetu'. 'Hetu' means root. There are six roots — three unwholesome and three good roots. I don't say "wholesome roots". I say "good roots" because they are wholesome, they are resultant and they are functional. They belong to beautiful Cetasikas. There are six roots. Three are bad or evil roots. Three are good roots. In the book it says, "bright roots" (see CMA, I, Guide to §8, p.40).

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These Cittas arise with none of these six roots. They are not accompanied by any of these six roots. That is why they are called rootless consciousness. Rootless means no concomitant roots. Since they are the results of past Kamma, they are the results of roots in the past. But when they arise, no roots accompany them. Therefore, they are called Ahetuka.

Sometimes Hetu is translated as cause. But here if we said, "no-cause-consciousness", it would be wrong. No-root consciousness or rootless consciousness is correct. Rootless means no roots accompany these types of consciousness.

Classification of Ahetuka Cittas

They are divided into three groups. The first group is Ahetuka Akusala-vipāka. There are how many? There are seven. The second group is Ahetuka Kusala-vipāka. How many? There are eight. The third group is Ahetuka Kiriya Cittas. How many? There are three. Altogether seven plus eight plus three equals eighteen.

The first group is Ahetuka Akusala-vipāka Cittas. The word 'Vipāka' means something which has ripened, something which has become mature. So it means result. This word is restricted to Cittas and Cetasikas only. There are material properties that are caused by Kamma, which are the results of Kamma. But material properties are not called Vipāka. Only resultant Cittas and Cetasikas are called Vipāka. You must understand the meaning of this term.

It is explained that Vipāka here must be identical with its cause, since these Cittas are the result of Kamma. Kamma is what? It belongs to mind or mental factors. Kamma is one

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of the mental factors. So it must be mental and it must take an object so that resultant is identical with the cause. An identical resultant is Cittas and Cetasikas, and not material properties.

You may grow a grain of paddy — so you grow paddy. First you grow a plant from a seed. You sprout the plant. Until there are grains on the plant, you do not say it has ripened. When you get leaves on the plant, you do not say it has ripened. When you get grains on the plant, you say the plant has ripened. The leaves on the plant are also the result of the seed. Grain (not leaves, not stem, not roots) is called paddy. Only the last one which has ripened is called paddy or grain. In the same way, even though material properties are caused by or are the result of Kamma in the past, they are not called Vipāka because they are not identical with the cause which belongs to mental factors and which takes an object. Whenever we say, “Vipāka”, please understand we mean only Cittas and Cetasikas, not material properties.

There are altogether seven Akusala-vipāka. Now Akusala-vipāka means Vipāka of Akusala, resultants of Akusala. Akusala here may mean Akusala consciousness, but actually the real cause is Kamma or volition concomitant with Akusala consciousness. For the sake of simplicity, we will just say these are the results of Akusala Cittas. To be exact, we say these are the results of Akusala volition, of Akusala Kamma. So Akusala qualifies Vipāka and not Cittas.

A Thought Process in Brief

There are said to be seven resultants of Akusala. Before we study these seven Cittas, we must understand what happens when we see something. If we understand seeing, then we can understand hearing, smelling and so on. Seeing, although it seems very simple, is actually a very complex

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experience. Many tiny moments of consciousness are involved in what we call seeing. We see something. We think we see it right away without having to spend much time. But if we can blow that picture up a million times or a billion times, we will see that there are many thought moments before we can see something.

In the Commentaries the simile of a mango is given. That is a very good simile to understand the thought process. Here it is the thought process of seeing. It is said that there is a man with his head covered. He went to sleep at the foot of a mango tree with mangos on it. Then a ripe mango fell down — loosened from the stalk, fell to the ground grazing his ear. That means near his ear. Then he was awakened by that sound. He woke up. Then he opened his eyes and looked at the mango. Then he stretched out his hand and took the mango in his hand. After taking the fruit in his hand, he squeezed it. Then he smelled the fruit and knew it was ripe. Next he ate it, enjoying it. So he ate it. After eating it, he swallowed the small particles with the saliva. Then he went to sleep again. If you remember this simile, you know the thought process of seeing or we may call it the psychology of seeing.

There are thought moments always going on and on in our lives. There is a kind of series of thought moments which we call Bhavaṅga. It is translated as life-continuum. They are something like non-conscious consciousness, unconscious consciousness. I do not want to use the word 'subconscious'. It may be mixed with the subconscious of modern psychology. So unconscious thought moment is better. These unconscious thought moments are going all through our lives when there are no vivid objects presented to us.

When a visible object comes into the avenue of the eye, then we say that visible object strikes at the eye,

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impinges on the eye. That means it comes into view. When the visible object comes into the view, Bhavaṅga is interrupted. It is shaken. Then it stops or ceases.

After the stopping of Bhavaṅga, there arises a consciousness which is called Pañcadvārāvajjana. That consciousness we will find among the three Ahetuka Kiriya Cittas. 'Pañcadvārāvajjana' means five-sense-door-adverting. That means when an object is presented to the five senses (we call the five senses sense-doors) the Bhavaṅgas cease and this consciousness arises taking that object as an object. And also it turns the flow of consciousness to the object. That is why it is called Pañcadvārāvajjana. 'Pañca' means five. 'Dvāra' means sense-door. 'Āvajjana' means turning. It turns the mind toward the object. It turns the mind toward conscious moments. That is one very brief thought moment.

After that, there is real seeing consciousness. Seeing means just seeing — not understanding it, not knowing it is good or bad, not even knowing it is a mango actually. That consciousness in Pāḷi is called Cakkhu-viññāṇa, eye-consciousness. I'll explain its meaning later. That is like the man opening his eyes and seeing the mango. Now he sees the mango.

After that, another thought moment arises which is called Sampāṭicchana, receiving, accepting the object. That is like the man stretching out his hand and taking hold of the fruit. Next comes the moment of Santīraṇa, investigating consciousness. In the simile, he squeezes the fruit to find out whether it is ripe or not. That is called investigating consciousness. The mind investigates the object already accepted by Sampāṭicchana. After that he smelled it. That means he smells and decides that it is a mango and that it is ripe. In the same way, there is the moment called Voṭṭhabbana. 'Voṭṭhabbana' means determining. At this

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moment, the mind determines that this is the object.

After determining comes Javana. The literal meaning of Javana is to have force, but the meaning we are to understand here is to have the full enjoyment of the object. Only at this Javana moment do we fully experience the object. There are actually usually seven moments of Javana. The other ones are just one each. We experience Cakkhu-viññāṇa once. We experience Sampadācchana once, Santīraṇa once, Voṭṭhabbana once. For Javanas, there are seven moments. Seven moments of Javana arise usually.

After that, there is what is called Tadārammaṇa. 'Tadārammaṇa' means, let us say, after-taste. It takes the same object as the Javanas. There are two moments of Tadārammaṇa.

And then Bhavaṅga arises again. This is a rough picture of what seeing is. After this thought process you just have seen a visible object. You do not have or you have not come to the decision that this is a mango. You need some more kinds of thought processes. You will study thought processes in the fourth chapter of this CMA (see CMA, IV, §1, p.149). Do not worry if you do not understand clearly here. This is the simile of the mango illustrating the seeing thought process. If you understand seeing thought process, then hearing thought process and others are very easy to understand. This is how a thought process arises and disappears.

Akusala-vipāka Cittas

Eye-consciousness, etc.

Now we will study the individual types of

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consciousness. Number one is Upekkhā-sahagata and then Cakkhu-viññāṇa. It is accompanied by indifferent feeling or neutral feeling. It is called Cakkhu-viññāṇa. 'Cakkhu' means eye and 'Viññāṇa' means consciousness. I told you that Viññāṇa is a synonym for Citta. So Citta, Viññāṇa, Mano — they are all synonyms. 'Cakkhu-viññāṇa' means eye-consciousness. Eye-consciousness means consciousness which depends on the eye to arise. If you have no eye, you will have no seeing consciousness. Seeing consciousness means consciousness depends on the eye to arise. Eye-consciousness means consciousness that depends on the eye to arise. The eye really means the sensitivity in the eye, not the whole eyeball. There is a place where the image strikes, the retina in modern terminology. The image strikes there. Then the nerves send the message to the brain and so on. That eye-consciousness is accompanied by Upekkhā feeling, indifferent feeling or neutral feeling.

The next one is Upekkhā-sahagata Sota-viññāṇa. 'Sota' means ear. So this is ear-consciousness. Again the meaning is consciousness that depends on the ear to arise. If you are deaf, if you have no sensitivity in the ear, hearing consciousness will not arise. Sota-viññāṇa or ear-consciousness means consciousness that depends on the ear to arise. It is accompanied by indifferent feeling.

The next one is Ghāna-viññāṇa. 'Ghāna' means nose. So it is nose-consciousness. Nose-consciousness is that consciousness which depends on the nose. Nose means the sensitivity in the nose where we experience smell. Consciousness that depends on that part of the nose is called nose-consciousness or in Pāḷi Ghāna-viññāṇa.

The next one is Jivhā-viññāṇa. You can guess the meaning of Jivhā. It is tongue. Tongue-consciousness — that means consciousness that depends on the tongue to arise.

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Jivhā-viññāṇa is also accompanied by Upekkhā.

Then the fifth one is Dukkha-sahagata. The fifth one is accompanied by pain, Dukkha. It is called Kāya-viññāṇa. 'Kāya' means body. So this is consciousness that depends upon the body, the whole body. This consciousness is accompanied by pain, Dukkha.

These seven types of consciousness are the resultants of Akusala. What kind of results does Akusala give? It gives painful results. Since these are the results of Akusala, the objects we see, we hear and so on are undesirable objects. If you see something ugly, if you see something you don't like, there is this type of consciousness. If you hear a sound which you don't like, which is too loud for your ears, you have this type of consciousness. Dukkha-sahagata Kāya-viññāṇa, bodily feeling — you hit yourself and have pain there. When there is pain in the physical body, you experience that pain with this type of consciousness. This type of consciousness is accompanied by painful feeling, not by Upekkhā, indifferent feeling.

The next one is Upekkhā-sahagata Sampaṭicchana. 'Sampaṭicchana' means accepting or receiving. It is also accompanied by indifferent feeling, Upekkhā. Sampaṭicchana is accepting or receiving consciousness. Here receiving consciousness means the consciousness which receives the object presented by the preceding sense-door consciousness (eye, ear, nose and so on).

The last one is Upekkhā-sahagata Santīraṇa. 'Santīraṇa' means investigating. So it is called investigating consciousness. It is the consciousness that investigates the object already received by receiving consciousness. It is also accompanied by indifferent feeling.

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The object of all these seven types of consciousness is always undesirable. If the objects are desirable, they are results of Kusala. There are seven types of Akusala-vipāka Cittas. Akusala-vipāka Cittas mean unwholesome resultant consciousness. In the English translation, unwholesome should connect up with resultant only, not with consciousness, not unwholesome consciousness. It is resultant consciousness which is the result of preceding unwholesome consciousness.

There are conditions for these five kinds of consciousness to arise. It is good to understand these conditions. In order for seeing consciousness to arise, there need to be four conditions. There must be a visual organ. That means we must have eyes. There must be a visible object. There must be something to see. If there is nothing to see, then seeing consciousness will not arise. There must be light. If it is in the dark, we cannot see. We need light in order to see. Then the last one is attention. Sometimes we are not attentive and we don't see. Attention is also important. Attention really means turning the mind to the object. If the mind is not turned towards the object, we don't experience that object. There need to be these four conditions for seeing consciousness to arise. What are the four? They are the eye, the thing to be seen, light and attention.

For the hearing consciousness to arise, what do we need? We need auditory organs or ears. Then there must be some sound. If there is no sound, we do not hear. Then there must be space. If you close your ear, you will not hear the noise. So you need space. And then there must be attention.

For smelling consciousness there must be an olfactory organ. That means you must have a nose. There must be smell. If the smell is not carried by air to you, by wind to you, you will not experience that smell. So you need air or wind.

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And then you need attention. These are the four conditions for smelling consciousness to arise.

Then gustatory organ — I mean that is when you eat something, there is tongue-consciousness. There must be the tongue. There must be the taste in the food. We call it taste. There must be water. Water means moisture or liquid. If you put dry food on your mouth, then you will not taste it. If your tongue is dry and you put a dry piece of food in your mouth on the tongue, you will not get the taste. In order to get the taste you need liquid or saliva. Otherwise you will not taste anything. Here it is called water, water in the mouth. And also you need attention.

The last one is what? The last one is the tactile organ. That means the body. This is the whole of the body except on the hair and the long nails where we don't feel anything. So it resides on the whole body. There must be something to be touched, some tactile object. Then there must be the earth. Earth means solidity of that object. When we say element of earth, element of water, element of fire, element of wind, we do not mean the physical earth and so on, but the quality inherent in these things. The quality inherent in the earth is softness or hardness or solidity. There must be this earth quality in order to experience touch. There also must be attention. You touch something and you really have the experience of that hardness or softness.

These are the conditions required for these five to arise. They will apply to the five in the Ahetuka Kusala-vipāka Cittas also.

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Ahetuka Kusala-vipāka Cittas

Eye-consciousness, etc.

Let's go to that group. The second is called Ahetuka Kusala-vipāka Cittas. Here we have to qualify Kusala-vipāka with Ahetuka, I think you understand it. There are Kusala-vipāka Cittas that are with Hetus. We will study them later. Among the sensuous-sphere consciousness, form-sphere consciousness and formless-sphere consciousness there are Kusala-vipāka. They are the resultants of Kusala. In order to differentiate these types of consciousness from those the word 'Ahetuka' is put in front of the words 'Kusala-vipāka'. But with regard to Akusala-vipāka, we don't have to say they are Ahetuka because Akusala-vipāka Cittas are always Ahetuka. There is no Akusala-vipāka which is with Hetus, which is accompanied by Hetus. So we don't have to say Ahetuka because they are always Ahetuka. If we don't say Ahetuka with Kusala, it may include the Kusala-vipāka Cittas which are with roots. That is why the word 'Ahetuka' must be used here.

Ahetuka Kusala-vipāka means Vipāka without Hetus. There are eight types of consciousness here. The first four are the same, let us say. What is the difference? The difference is the object. Here the object is desirable, a good object. You see something beautiful. You hear a sound that is beautiful for you. You smell a good smell, the smell of a perfume or something like that. Here since they are the resultants of Kusala, they must be good, they must be desirable. Eye-consciousness, ear-consciousness, nose-consciousness, and tongue-consciousness are the same.

Now let us go to number five, body-consciousness. Body-consciousness here is accompanied by Sukha. Sukha means — it is difficult to get a good translation for this word 'Sukha'. We will just use happiness or here pleasure. When the body touches a thing which is soft, this kind of sensation

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arises. It is called Sukha. If you hit against a rock, there is pain. That is Dukkha. If your body or hand touches something which is soft, pleasing to the touch, then you have this Sukha. That consciousness is accompanied by Sukha, pleasure. It is Kāya-viññāṇa, body-consciousness.

Up until now how many types of feeling have we met? Somanassa, Upekkhā, Domanassa, and now today we meet two more, Dukkha and Sukha. How many feelings are there? There are five feelings. We can say there are three feelings or there are five feelings. These three and five will be treated in the third chapter of this *Manual* (CMA, III, §2, p.115). So there are five kinds of feelings. Somanassa, Domanassa and Upekkhā are mental feelings. Dukkha and Sukha are also mental, but they are connected with the body.

You are happy by yourself. That is Somanassa. You have a pleasant touch and you are happy. That is Sukha. You are sorry. That is Domanassa. You hit yourself against something and have pain. That is Dukkha. Dukkha and Sukha have to do with the physical body. When you are just happy with a good feeling in the body, there is Sukha. So we have Sukha-sahagata Kāya-viññāṇa.

The sixth one is the same. It is Upekkhā-sahagata Sampaṭicchana, receiving consciousness.

Then number seven is Somanassa-sahagata Santīraṇa. Santīraṇa consciousness here is of two kinds. The first one is accompanied by Somanassa. The second one is accompanied by Upekkhā. There are two Santīraṇa here. Therefore, there are eight Ahetuka Kusala-vipāka, not seven.

You may want to ask many questions. Let me explain

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why eye-consciousness, ear-consciousness, nose-consciousness and tongue-consciousness are accompanied by indifferent feeling, regardless of the quality of the object. Whether the object is desirable or undesirable, there is always Upekkhā. Why? Please understand that eye-sensitivity through tongue-sensitivity — these material properties are called dependent material properties. They depend on the four great elements. When they arise, they arise together with the element of earth, element of water, element of fire and element of air. These four great elements are called Mahābhūtas. They are something like hard formations. Eye-sensitivity through tongue-sensitivity are dependent material properties which are called soft like balls of cotton. Maybe they are soft. Eye-sensitivity and so on are called soft because they are dependent on the four great primaries for their arising. The same is true for visible object, sound, smell and taste. These four objects are dependent material properties. They also depend on the four great elements. These are like balls of cotton. These four sensitivities and their objects are dependent material properties like balls of cotton, soft.

The four great elements are hard like touch or body-sensitivity. What about touch or body-sensitivity? What we call touch is actually a combination of the three great elements. Three of the four great elements are touch. They are the element of earth, the element of fire and the element of air — not the element of water. When we say it (touch) is nothing but a combination of these three (elements), are they hard or soft? Is touch hard or soft? It is hard.

When we see something, it is like striking a ball of cotton with another ball of cotton — no effect. There is no strong impact. So there is always indifferent feeling. This is eye-sensitivity. This is visible object. So visible object comes and strikes at the eye-sensitivity. There is not much impact. That is why there is only indifferent feeling. There is no Somanassa, no Domanassa or whatever.

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When there is touch or body-sensitivity, there is impact. So it is strong. When it is desirable, there is Sukha. When it is undesirable, there is Dukkha. That is why body-consciousness is accompanied by either Sukha or Dukkha depending on the quality of the object. Seeing and the others are like putting the ball of cotton on the anvil and striking it with another ball of cotton. Touching is like putting a ball of cotton on the anvil and striking it with another hard thing. That is why eye, ear, nose and tongue-consciousness are all accompanied by Upekkhā. Body-consciousness is either accompanied by pain or pleasure depending on the quality of the object.

Another problem here is why there are two Santīraṇas in the eight Ahetuka Kusala-vipāka. There is only one Santīraṇa among the resultants of Akusala. Among the resultants of Ahetuka Kusala there are two Santīraṇas — one accompanied by Somanassa, pleasurable feeling and another accompanied by Upekkhā, neutral feeling. Why? When we say desirable object, we are using a general term. There are two kinds of desirable objects — ordinarily desirable object and very desirable object. Some objects are very desirable for us. Some are just ordinarily desirable. There are two kinds of objects ordinarily desirable and very desirable or especially desirable objects. When the object is very desirable, then the Santīraṇa is accompanied by Somanassa. But when the object is not very desirable but just ordinarily desirable, then Santīraṇa is accompanied by Upekkhā, indifferent feeling. Because there are two kinds of desirable objects, corresponding to these two kinds of desirable objects, there are two kinds of investigative consciousness among the eight wholesome rootless resultant types of consciousness.

The problem is not yet ended:

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Could there be very undesirable and ordinarily undesirable objects? So should there be two Santīraṇas among the Akusala-vipāka? Should there be one Santīraṇa accompanied by Domanassa and one by Upekkhā?

Among the Ahetuka Kusala-vipāka Cittas, we say because there are the two kinds of desirable objects, there are two kinds of Santīraṇa — one accompanied by Somanassa and one accompanied by Upekkhā.

Similarly shouldn't there be ordinarily undesirable and very undesirable?

I think so. Sometimes you hate some object very much. So why there is none, I do not know. Go back to Akusala Cittas. There are two Domanassa Cittas. I said something there. Do you remember what?

Domanassa feeling and Dosa always arise together. They will not arise separately. When there is Domanassa, there is Dosa also. If there were very undesirable and ordinarily undesirable objects, Domanassa and Dosa would arise for both. Let's say, there is a very undesirable object, there must be Domanassa feeling. If Domanassa were to arise, Dosa would also arise. Dosa and Domanassa are different. Domanassa is a feeling. Dosa is one mental factor. They are different. When there is Domanassa, there will always be Dosa. Dosa is definitely of the nature of Akusala. It is never Kusala. It is never Vipāka. We might allow Domanassa to arise here. If we allow Domanassa to arise, we must allow Dosa also. Dosa will not arise here because Dosa is Akusala and not Vipāka. They are different in their nature, in their genus. Since Dosa cannot arise, there can be no Domanassa. There is only one Santīraṇa, Upekkhā Santīraṇa among the seven Akusala-vipāka Cittas.

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Ahetuka Kiriya Cittas

The next group, the last one is Ahetuka Kiriya Cittas. You know Ahetuka. Kiriya is translated as functional. That means it just does its function of arising and disappearing or taking the object — just that. It has no Kammic power. It is not a result of Kamma also. That is why they are called Kiriya. Another translation of the word 'Kiriya' is inoperative. They arise and disappear without leaving any Kammic force. They are not Kamma themselves and they are not the results of any Kamma. They are neutral. They are called Kiriya. We will meet many types of Kiriya consciousness as we go along.

How many Ahetuka Kiriya Cittas are there? There are three. Upekkhā-sahagata Pañcadvārāvajjana, so five-sense-door-adverting consciousness is the first one. You have seen Pañcadvārāvajjana in the simile of the mango. This is the consciousness which arises after the flow of Bhavaṅga has ceased. It arises when the object impinges on the five sense-doors. Eye, ear, nose, tongue, body — we call sense-doors. They are the doors through which consciousness arises. This type of consciousness turns the flow of consciousness towards the five kinds of objects. That is why it is called Pañcadvārāvajjana. It changes consciousness from the flow of Bhavaṅga to, let us say, active consciousness. We may call Bhavaṅga inactive consciousness also. Other types of consciousness we may call active. So from this moment on, the flow of consciousness becomes active. It changes the flow of consciousness into active. That is why it is called Pañcadvārāvajjana. The word 'Āvajjana' has two meanings given in the Commentaries. One is reflecting and the other is turning towards, turning towards the object.

Since it is Pañcadvārāvajjana, it will arise only in connection with the five senses, the five sense-objects. If you

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think of something in your mind, a different type of consciousness will do that function. That is the second one, Manodvārāvajjana.

Manodvārāvajjana is the mind-door, not the eye, ear, nose, tongue or body, but your mind. The Bhavaṅga mind is called Mano-dvāra here. When you think of something in your mind, when you remember something, when you are happy or sorry, there is this thought process of Mano-dvāra. At the beginning of the mind-door thought process this consciousness arises. It turns the mind to the mind-object. It is also called Āvajjana. Since it arises in mind-door, it is called Manodvārāvajjana.

It has another function. That is determining, Voṭṭhabbana. In the simile after the word 'Santīraṇa' there is the word 'Voṭṭhabbana'. This consciousness, Manodvārāvajjana, performs two functions. When it arises in one of the five-sense-door thought processes, it does the function of determining. When it arises through mind-door⁸, then it does the function of turning the mind toward the object. So it has two functions. It is called Manodvārāvajjana. These two are accompanied by Upekkhā, indifferent feeling. Regardless of the quality of the object, they are Upekkhā.

The third one is Somanassa-sahagata Hasituppāda. You know Somanassa is pleasurable feeling. Hasituppāda is a compound word — 'Hasita' and 'Uppāda'. 'Hasita' means smiling, smile. 'Uppāda' means here producing, making it happen. 'Hasituppāda' means consciousness that produces a smile, consciousness that causes smiling. This consciousness is called Hasituppāda.

Since one smiles with good feeling, it is always

8 That means not seeing, not hearing and so on, just thinking in your mind.

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accompanied by Somanassa, pleasurable feeling. It is said in the books that this kind of consciousness is peculiar to Arahants only. We smile with other types of consciousness, not with this type. If you become a Buddha or a Pacceka Buddha or an Arahant, you will smile with this type of consciousness. So this consciousness is for Arahants only. By the word 'Arahant' we mean Buddha also. Buddhas are called Arahants. Hasituppāda is for Buddhas, Pacceka Buddhas and Arahants only. It is smile-producing consciousness.

In connection with Hasituppāda you will find in Venerable Nārada's *Manual of Abhidhamma* on page 31 and also in the *Compendium of Philosophy* the six kinds of laughter. I think the *Compendium of Philosophy* is the first book that mentions these six in the English language. Here the author said, "There are six classes of laughter recognized in Buddhist works." Now I want to make a qualification here.

Actually these six kinds of laughter are not from Buddhist works. Originally they are from Sanskrit works. These six are mentioned in Sanskrit works of rhetoric — how to write beautiful prose and so on. When the Buddhist monks wrote some treatises on rhetoric, they just copied that from the Sanskrit. We find these six mentioned in our books, but originally they are from Sanskrit sources. I want you to understand that. These six kinds of laughter are not mentioned in the Commentaries. In Venerable Buddhaghosa's Commentaries or in the later Commentaries they are not mentioned. They come from treatises on rhetoric.

It is interesting to understand these six. The first one is a smile manifesting itself in expression and on the countenance. That means just a little, a very faint smile. Your lips may show the smile, but you do not show the teeth yet. It is a very gentle kind of smile. That is the first kind of smile. The second kind of smile is a smile consisting in the slight

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movement of the lips. It is enough to reveal the tips of the teeth. If you show the tips of the teeth while you smile, you have the second type of smiling or laughter. The third is laughter giving a slight sound. You make a little sound. The fourth one is laughter accompanied by the movement of the head, shoulders and arms. The laughter is more animated. The fifth one is laughter accompanied by shedding of tears. Sometimes you laugh so much that you shed tears. The sixth kind is an outburst of laughter accompanied by forward and backward movements of the entire body from head to foot. You may fall down while laughing. There are these six kinds of laughter mentioned in those books. The author of this book, *Compendium of Philosophy*, was a lay Burmese person. His name is Shwe Zan Aung. So he might not know that these six kinds of laughter are originally from works of rhetoric. So he said, "in Buddhist works". But they are not necessarily from Buddhist works. Actually they come from Sanskrit sources.

Of these the first two classes are indulged in by cultured persons. If you want to be thought of as a cultured person, don't laugh too much. The next two are done by the average man and the last two by lower classes of beings. These are the six kinds of laughter mentioned in the books. I think it is interesting to note these six.

When the Commentaries described the Buddha as smiling, they said Buddha smiled showing the tips of His teeth. So Buddha might smile with one of the first of these two kinds of smiling. Sometimes the Buddha smiled. Ānanda was following behind the Buddha. Whenever the Buddha smiled, Ānanda knew and he would ask, "Why have you smiled?" or "What is the reason for your smiling?" How did Ānanda who was behind the Buddha know that He had smiled? It is said that when Buddha smiled He showed the tips of His teeth. From His teeth, white rays were emitted. Buddha emitted six rays sometimes. From the teeth and the eyes, the white rays were emitted. When the Buddha smiled, the rays went out and

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so Ānanda knew from these rays that Buddha had smiled. Then he would ask: Bhante, what is the cause of your smiling or something like that.

All Eighteen Ahetuka Cittas

We now have all eighteen Ahetuka Cittas. The first seven are called Akusala-vipāka. They are the result of Akusala. The second group, eight of them, is called Ahetuka Kusala-vipāka. The last three are called Ahetuka Kiriya Cittas. Kiriya Citta is translated as functional consciousness.

Review

There are eighteen rootless types of consciousness. Can you identify them? First we will go in order. So Akusala-vipāka seven — here are the Ahetuka Vipāka seven. And then there are Ahetuka Kusala-vipāka eight. There are three Ahetuka Kiriya Cittas.

Let's look at the first group, the seven Akusala-vipāka Cittas. Then eye-consciousness is which one? It is the first of the seven. It is accompanied by what feeling? It is accompanied by Upekkhā. And then ear-consciousness is accompanied by what feeling? It is accompanied by Upekkhā. Nose-consciousness is associated with what feeling? Nose-consciousness is accompanied by Upekkhā. Tongue-consciousness is associated with what feeling? Tongue-consciousness is also accompanied by Upekkhā. Body-consciousness is accompanied by what feeling? Body-consciousness is accompanied by Dukkha, pain. And then receiving consciousness is accompanied by what feeling? It is accompanied by Upekkhā. Investigating consciousness is accompanied by what feeling? Upekkhā accompanies investigating consciousness.

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Let us continue with the second group, the Ahetuka Kusala-vipāka Cittas. Eye-consciousness is associated with what feeling? It is associated with Upekkhā. Ear-consciousness is associated with what feeling? Upekkhā is associated with ear-consciousness. What feeling accompanies nose-consciousness? Upekkhā accompanies nose-consciousness. Tongue-consciousness is accompanied by what feeling? Upekkhā accompanies tongue-consciousness. Body-consciousness is associated with what feeling? It is associated with Sukha. Receiving consciousness is associated with what feeling? It is associated with Upekkhā. The first investigating consciousness is accompanied by what feeling? It is accompanied by Somanassa, pleasure. The second investigating consciousness is accompanied by what feeling? It is accompanied by Upekkhā.

Now let us look at the third group, the Ahetuka Kiriya Cittas. What is the first one? What is the name of that Citta? The name of that Citta is five-sense-door-adverting or Pañcadvārāvajjana in Pāḷi. What feeling accompanies it? It is accompanied by Upekkhā. The second Citta is mind-door-adverting, Manodvārāvajjana in Pāḷi. What feeling is associated with Manodvārāvajjana? Upekkhā is associated with that Citta. Then the last one is accompanied by Somanassa. What is the name of this Citta? Hasituppāda in Pāḷi or smile-producing consciousness is its name.

There are two Cittas that may arise respectively for eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness. They will be referred to as the five unwholesome and five wholesome rootless resultants. On page 41 of the CMA,

“The first five types of resultant consciousness in both classes, the unwholesome resultants and the wholesome resultants, are those that are based on the sensitive matter

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(pasāda) of the eye, ear, nose, tongue, and body. These ten Cittas are collectively designated the 'two sets of fivefold sense consciousness' (dvi-pañcaviññāṇa)." (CMA, I, Guide to §8, p.41)

We will be referring to them many times. Which do you prefer the English or the Pāḷi? If you prefer English, you will have five words. If you prefer Pāḷi, there is only one word, one compound word. 'Dvi' means two. 'Pañca' means five. So it means something like twin-five-consciousness — 'Dvipañcaviññāṇa'. When we say, "Dvipañcaviññāṇa", we are to understand that these ten types of consciousness are meant. In the second chapter we will be referring to them this way. So please note that name.

Now we have eighteen types of rootless consciousness. How many of them are accompanied by Somanassa? Two are accompanied by Somanassa. What are the two, what are the names of the two Cittas? Investigating consciousness and smile-producing consciousness are their names. How many are accompanied by pain? Only one kind of consciousness is accompanied by pain. What is that? It is body-consciousness of Akusala-vipāka. How many are accompanied by pleasure (Sukha)? Only one, the body-consciousness of Kusala-vipāka is accompanied by pleasure. How many are accompanied by Upekkhā? Fourteen are accompanied by Upekkhā — two eye-consciousness, two ear-consciousness, two nose-consciousness, two tongue-consciousness, two receiving consciousness, two investigating consciousness, one five-sense-door-adverting and one mind-door-adverting. So altogether we have eighteen types of rootless consciousness.

Let's exercise once again. How many are accompanied by Somanassa? Two rootless Cittas are accompanied by Somanassa. How many are accompanied by Sukha? Only one Citta is accompanied by Sukha. How many are accompanied by Dukkha? Only one Citta is accompanied by Dukkha. How

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many are accompanied by Upekkhā? Fourteen Ahetuka Cittas are accompanied by Upekkhā.

Twelve Akusala Cittas plus eighteen Cittas are how many? There are thirty. These thirty are referred to as Asobhana in Burma, but not in the Commentaries, not in the books. In Burma as a meaning we give the name 'Asobhana' to these thirty types of consciousness. It makes it easier for enumeration. They are not Sobhana Cittas. The rest will be Sobhana Cittas. The rest are beautiful Cittas. These thirty are called non-beautiful consciousness. Later on if we have to refer to these thirty as a group, we will say thirty non-beautiful kinds of consciousness. They are all non-beautiful. All of the following ones beginning with sense-sphere consciousness will be Sobhana Cittas. These thirty are Asobhana and the others are Sobhana. We come to the end of the Asobhana Cittas, the thirty types of consciousness that are not beautiful.

It is strange that smile-producing consciousness is included in non-beautiful Cittas. It is just a name, just a designation. So we get altogether thirty. Do you want to do some more exercise? How many Cittas are accompanied by Somanassa? There are six accompanied by Somanassa. How many are accompanied by Upekkhā? Twenty are accompanied by Upekkhā. How many are accompanied by Sukha? Only one is accompanied by Sukha. How many are accompanied by Dukkha? Only one is accompanied by Dukkha. How many are associated with Domanassa? Two are associated with Domanassa. You have to exercise like that. If you have spare time, it is good to have a group of two or three people asking each other these questions.

There is a chart in the CMA on page 43. It represents consciousness with respect to kind, feeling, Citta (see CMA, I, Table 1.3, p.43). It is something to help you get acquainted with the

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Cittas.

Do you want to ask questions?

1. Student: When you began talking this evening, you were talking about sense-door consciousness of eye, ear, nose, tongue and body. You were talking about Upekkhā and Dukkha. You were saying that all these sense-doors were Upekkhā except the body-door. I was curious about bright flashes of light or loud noises which would seem to be painful to the eyes or to the ears respectively. At least in the terms of feeling there seems to be aversion there. Is that a subsequent mental state?

Sayādaw: That is right. It is a subsequent mental state. At the exact moment of hearing, it is accompanied by indifferent feeling. Your reaction to that hearing — you react with fear or your reactive moments come and go very fast, we think that the moment we hear the sound, we are afraid or we are angry. But they come later or subsequently.

2. Student: You mentioned that there are seven moments where there is full enjoyment of the object followed by two moments that perceive the consciousness. If you enjoy it, you must be conscious of it.

Sayādaw: Enjoy here means experience. When you are angry, there will be these seven moments. When you are sad, there are seven moments. When you are happy, there are seven moments. When you are doing Kusala, there are seven moments. When you are doing Akusala, there are seven moments. Enjoy here means the full experience of the object.

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3. Student: When you were mentioning the Vedanā — Somanassa, Domanassa and Upekkhā — you said they were just mental, right?

Sayādaw: Yes.

4. Student: Then Dukkha and Sukha are bodily or mental?

Sayādaw: Let's say they are mental through body.

Student: How does Somanassa differ from the mental aspect of Sukha?

Sayādaw: Somanassa doesn't need a bodily contact. You have it only in your mind. Sukha and Dukkha need bodily contact.

Student: It is initiated through the body.

Sayādaw: Now let us say that feeling or Vedanā in Abhidhamma is mental. It is never physical. When we use the word 'feeling', when we talk, we mean something here in the body.

Student: Sensation?

Sayādaw: Yes, sensation. So sensation or pain is a physical thing. Maybe physical properties have gone wrong and you experience pain. When you experience that pain, there is body-consciousness. That body-consciousness is accompanied by pain or displeasurable feeling. Sukha and Dukkha are actually mental. They are based on or they depend on the physical sensation. So they are different from pure mental feeling.

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5. Student: Can Sukha produce Somanassa?

Sayādaw: Oh yes. Somanassa may follow Sukha.

Student: So it doesn't matter if we have Kusala or Akusala-vipāka Cittas regarding the first four if we stop right there and nothing follows that? If you encounter the desirable object or undesirable object with Upekkhā, then it makes no difference?

Sayādaw: Right.

6. Student: The difference comes after.

Sayādaw: No. The difference is their being the result of Kusala and Akusala. The difference is the quality of the object they take. Both are accompanied by indifferent feeling. One is the result of Kusala. Let us say you experience a desirable object. The other is the result of Akusala. You experience an undesirable object.

7. Student: What I am trying to say is that when you have that experience most are Upekkhā. If nothing happens after that, the effect is —

Sayādaw: No. They themselves are results. So they do not give any results. They are something like what you throw down and then it just stays there. They have no Kammic force because they are the results of Kammic force. It is said in the books that the Vipāka Cittas are weak. They are not strong or aggressive as Kusala or Akusala.

8. Student: Regarding previous lecture when you have Somanassa-sahagata Ditthigata-sampayutta — I wondered if you can reverse it or make different

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combinations? Like can you have Diṭṭhi-sahagata Somanassa-sampayutta?

Sayādaw: In meaning and essence Sahagata and Sampayutta mean the same thing although the words are different. In other contexts Sahagata and Sampayutta are different. But here they are synonyms. For example, Sahagata is used in connection with mind and matter. Mind and matter arise at the same time. We call them Sahagata because they arise together. They are not Sampayutta. Sahagata and Sampayutta are different in Paṭṭhāna.

Sādhū! Sādhū! Sādhū!

Kāmāvacara Sobhana Cittas

Definition of the Word 'Kāmāvacara'

Today we study Kāmāvacara Sobhana Cittas. There are 24 such Cittas. First let us look at the word 'Kāmāvacara'. Kāmāvacara means that which mostly moves about, or mostly roams, or mostly arises in the eleven sensuous realms or in the sense-sphere. There are eleven realms that are called Kāmāvacara realms — four woeful states, human world and six celestial worlds. They are called Kāma. The types of consciousness which mostly arise in that realm, in the beings of that realm, are called Kāmāvacara. For short we call them sense-sphere consciousness, consciousness that arises in the sense-sphere. Sense-sphere means the eleven sensuous realms.

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Sobhana

Now we have the word 'Sobhana'. 'Sobhana' means beautiful. Here beautiful means accompanied by the three good roots. There are six roots, three good roots and three bad roots. These are called Sobhana because they are accompanied by good roots. That means non-greed, non-hatred and non-delusion. In other words non-greed means generosity, non-hatred means loving-kindness, and non-delusion means wisdom. Those Cittas that are accompanied by any of these three roots are called Sobhana.

Sobhana is wider than Kusala because resultant and functional types of consciousness are also called Sobhana Cittas. They are also accompanied by two or three good roots. These Cittas are called Sobhana because they are accompanied by Sobhana (beautiful) roots. They are called Kāmāvacara because they arise mostly in the eleven sensuous realms. It does not mean that they do not arise in the form-sphere or Brahma worlds or in the formless sphere. Some of them arise in the Brahma worlds or in the formless spheres. Some of them arise in the Brahma worlds, but their place or domain of frequent arising is the eleven sensuous realms. So they are called Kāmāvacara Cittas. When we combine these two, we get Kāmāvacara Sobhana Cittas.

Up until now we have met Asobhana Cittas, non-beautiful Cittas. That means they are not accompanied by any of the three beautiful roots.

Among the 24 Kāmāvacara Sobhana Cittas there are eight Kāmāvacara Kusala Cittas. Kāmāvacara Sobhana Cittas can be divided into three groups. One group is Kusala Cittas. The second group is Vipāka Cittas. The third group is Kiriya Cittas.

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The Meaning of the Word 'Kusala'

Now let us look at the word 'Kusala'. In the Commentary to the Abhidhamma four meanings are given for the word 'Kusala'. It is stated that three are suitable here. 'Kusala' means healthy or absence of disease. Sometimes Kusala is used in this sense. When a person wants to greet someone, this word might be used. When we greet someone, we do not say, "good morning" or "good afternoon", but "are you well." When we Burmese meet each other, also we don't say, "good morning" or "good evening" but "are you well." In Pāḷi you may ask "are you Kusala." So Kusala means healthy or are you well. That is one meaning.

The second meaning is blameless or faultless. So Kusala means not to be blamed by the Noble Persons, faultless, no fault.

The third meaning is skillful. We say a person is Kusala in doing that thing. When a person is said to be skillful in, let us say, playing a guitar, we say he is Kusala in playing a guitar. Kusala means skillful.

The fourth meaning is productive of happy results, productive of desirable results. These are the four meanings of the word 'Kusala'. In the Pāḷi language all four meanings of the word 'Kusala' are used. We have to understand the meaning of the word according to the context.

The Commentaries said that among these meanings, the first, healthy, the second, blameless, and the fourth, productive of happy results — these are suitable here. Many people nowadays translate Kusala as skillful. Sometimes I also use skillful. But translating Kusala as skillful is not in accordance with the Commentaries. I think we should avoid translating Kusala as skillful from now on.

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Bhikkhu Bodhi is skillful. He wrote about Kusala and Akusala on page 31 of the CMA,

“Such consciousness is called unwholesome because it is mentally unhealthy, morally blameworthy, and productive of painful results.” (CMA, I, Guide to §3, p.31)

That is for Akusala.

“Wholesome consciousness (kusalacitta) is consciousness accompanied by the wholesome roots — non-greed or generosity, non-hatred or loving-kindness, and non-delusion or wisdom. Such consciousness is mentally healthy, morally blameless, and productive of pleasant results.” (CMA, I, Guide to §3, p.31)

So he gave only the three meanings approved by the Commentaries. We also should avoid using the word ‘skillful’ for the word ‘Kusala’.

The word ‘skillful’ according to the Commentary is out of place here. The word ‘skillful’ can have a bad connotation also. You can skillfully kill a man and get away with it. Skillful can mean cunning and crafty. It is not a good word for Kusala Citta or Kusala Kamma. Morally healthy, blameless and productive of good, of pleasant, or desirable results — that is called Kusala.

When explaining these words the Commentaries have the habit of doing acrobatics of etymology. They may cut the words in this way or in that way. Then they tell us the meaning of those. Although they may not be so useful, I think I have to tell you how they explain the word ‘Kusala’.

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More Information about the Meaning of the Word 'Kusala'

Kusala is a word compound of 'Ku' and 'Sala' or 'Kusa' and 'La'. When we divided it into 'Ku' and 'Sala', 'Ku' means Akusala, evil because they are despicable. 'Sala' means shaking or destroying. So 'Kusala' means something that shakes or that destroys bad things, which destroys despicable mental states. Those are called Kusala. That is one meaning of the word 'Kusala'. In this meaning the word is divided into 'Ku' and 'Sala'. 'Ku' means despicable or contemptible. That means Akusala. 'Sala' means to shake. To shake means to destroy. So those mental states that shake or destroy the despicable mental states are called Kusala.

The second meaning is based on the word being divided as 'Kusa' and 'La'. Here 'Kusa' is said to mean Akusala. 'La' means to cut. So those states that cut the 'Kusa', which are Akusala, are called Kusala. In this meaning 'Kusa' means Akusala (evil). Because they lie in the minds of beings in a despicable manner they are called 'Kusa'. Those that cut, that chop off these 'Kusas' are called Kusala.

The third meaning is also based on the division as 'Kusa' and 'La'. In this case 'Kusa' means wisdom because wisdom can make an end of despicable mental states, Akusala. So wisdom is here called 'Kusa'. 'La' means to take, to cause to arise. 'Kusala' means those mental states that are taken by (That means that are produced by), those that arise along with 'Kusa', wisdom. Again the division of the word here is 'Kusa' and 'La'.

Yet there is another meaning based again on the division of 'Kusa' and 'La'. Here 'Kusa' means a kind of grass, like saw-grass. This grass is sharp at both edges. If you do not handle the saw-grass carefully, you may cut your hand. Here these Kusala states cut like saw-grass. Saw-grass can cut your

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hand in two places. On each edge you can be cut. In the same way, the Kusala state can cut the unwholesome states in two places — those that have arisen and those have not yet arisen.

If you are familiar with the supreme efforts among the Bodhipakkhiya, among the factors of enlightenment, there are two kinds of supreme effort with regard to Akusala and two kinds of supreme effort with regard to Kusala. The effort to get rid of Akusala that has already arisen and the effort to avoid Akusala that has not yet arisen — in these two ways the Kusala cuts the Akusala. Wholesome states are called Kusala because they cut like the saw-grass. They cut Akusala in two places like the saw-grass cuts the hand in two places. These meanings are based on etymology, first dividing the word one way, and then dividing the word in another way.

We must note here that Kusala is that which is healthy, that which is blameless and is that which produces pleasant or good results. Those are called Kusala Cittas. You may understand Akusala when you make the meanings the opposite. On page 31 of the CMA you may read those definitions.

Eight Kāmāvacara Kusala Cittas

Let us go to the eight types of consciousness. These eight types of consciousness are not difficult to memorize, not difficult to remember, if you remember the eight Lobhamūla Cittas. You just have to make substitutions. There is Somanassa-sahagata (with pleasure), with wrong view, unprompted or prompted. So here substitute knowledge for wrong view. The first Citta is with pleasure, with knowledge, unprompted. The first Citta is accompanied by pleasurable feeling, Somanassa Vedanā. It is accompanied by Ñāṇa. 'Ñāṇa' means knowledge, understanding, or wisdom. 'Ñāṇa' here

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means understanding the true nature of things, understanding things as they are and also understanding that there is Kamma, that there is the result of Kamma, that there is the result of being respectful to one's parents, there is result of disrespect to one's parents and so on. That is also called Ñāṇa or understanding. That means right understanding. Right understanding is the understanding that there is Kamma and there is the result of Kamma. Asaṅkhārika — sometimes you may do something without being prompted and some things you may be doing are prompted. So there are two types of consciousness with knowledge. One is unprompted and the other is prompted.

The third and fourth Kāmāvacara Kusala Cittas are again accompanied by pleasurable feeling. Here there is no Ñāṇa, no understanding, or no knowledge. Sometimes we do merit without thinking much of it, carelessly perhaps. In that case, there may be no Ñāṇa. Sometimes we give something and we don't think about it. We just give it. Then Ñāṇa may not be with that action. In such a case there is Ñāṇa-vippayutta, wholesome consciousness without knowledge. Also here such consciousness may be Asaṅkhārika or Sasaṅkhārika, unprompted or prompted. Altogether there are four types of consciousness accompanied by Somanassa, pleasurable feeling.

If you understand the first four, you understand the other four. Just substitute indifferent feeling for pleasurable feeling. Just substitute Upekkhā for Somanassa. Accompanied by indifference, with knowledge, unprompted the fifth Citta arises. Accompanied by indifference with knowledge, prompted the sixth Citta arises. Accompanied by indifference, without knowledge, unprompted the seventh Citta arises. Accompanied by indifference, without knowledge and prompted the eighth Citta arises. Altogether there are eight Kāmāvacara Kusala Cittas.

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When do these Cittas arise? On page 48 of the CMA,

“Someone joyfully performs a generous deed, understanding that it is a wholesome deed (or understanding that there is Kamma and there is the result of Kamma), spontaneously without prompting.” (CMA, I, Guide to §13, p.48)

That is the first Citta.

“Someone performs the same good deed, with understanding, after deliberation or prompting by another.” (CMA, I, Guide to §13, p.48)

That is the second Citta.

“Someone joyfully performs a generous deed, without prompting, but without understanding that this is a wholesome deed.” (CMA, I, Guide to §13, p.48)

That is the third Citta.

“Someone joyfully performs a generous deed, without understanding, after deliberation or prompting by another.” (CMA, I, Guide to §13, p.48)

That is the fourth type of consciousness.

Then number 5-8,

“These types of consciousness should be understood in the same way as the preceding four, but with neutral feeling instead of joyful feeling.” (CMA, I, Guide to §13, p.48)

“These eight types of consciousness are called wholesome or meritorious because they inhibit the defilements and produce good results.” (CMA, I, Guide to §13, p.48)

When these types of consciousness arise in our minds,

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there are no unwholesome mental states in our minds. Therefore, they are said to inhibit the unwholesome mental states or defilements. And they produce good results.

“They arise in worldlings (puthujjanas) and trainees (sekkhas) ...” (CMA, I, Guide to §13, p.48)

These Kusala Cittas arise in worldlings (Puthujjanas) — that means unenlightened persons. And also they arise in Trainees (Sekkhas). Who are those Trainees? Noble Disciples at the three lower stages of Stream-enterer, Once-returner and Non-returner are Trainees. There are four stages of enlightenment — Stream-enterer, Once-returner, Non-returner and Arahant. Trainees mean those who have attained any one of the three lower stages. They are called Trainees. It is strange. They are Enlightened Persons, but they are called Trainees. They are called Sekkhas because they are still learning. They still have something to do to get rid of mental defilements altogether. So they are called Trainees. These eight types of consciousness arise in unenlightened persons and in these three types of Enlightened Persons. They do not arise in the Arahants. The same types of consciousness arise in Arahants, but they are not called Kusala. We will come to that later.

Whenever we perform some kind of meritorious deed, whether by body, speech or mind, there arises one of these eight types of consciousness. You are learning Abhidhamma and I am teaching Abhidhamma. What type of consciousness would it be? Are you happy or are you not? So if you are happy, it would be the first ones with knowledge. Do you have to prompt yourself to come here? It could be prompted or unprompted. One of these types of consciousness arises at the moments of learning and teaching.

“These cittas do not arise in Arahants, whose actions are without kammic potency.” (CMA, I, Guide to §13, p.48)

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As Kusala they do not arise in Arahants, Pacceka Buddhas and Buddhas.

Sahetuka Kāmāvacara Vipāka Cittas

Now the second group is Sahetuka Kāmāvacara Vipāka Cittas. It is not plain Kāmāvacara Vipāka Cittas but Sahetuka. Why? That is because among the eighteen rootless kinds of consciousness there are Vipāka Cittas. They are Kāmāvacara and Vipāka, but they are without roots. In order to differentiate from the Ahetuka Cittas we have to use the word 'Sahetuka'. If we don't use the word 'Sahetuka', Kāmāvacara Vipāka may mean these eight Cittas or the eight Cittas among the eighteen rootless kinds of consciousness. If we want to specifically mean these eight, we have to use the word 'Sahetuka'. So we say Sahetuka Kāmāvacara Vipāka.

You know the words 'Kāmāvacara' and 'Vipāka'. Vipāka means result, resultant-consciousness. There are eight kinds of Sahetuka Kāmāvacara Vipāka consciousness. These are the results of the eight Kāmāvacara Kusala Cittas.

These arise in the sensuous realms only. The Kāmāvacara Kusala Cittas may arise in the minds of Brahmas. They may arise in form-sphere realms and in formless-sphere realms. But these eight never arise in other realms. By other realms I mean the form-realms or formless realms. They appear only in the Kāmāvacara, sensuous realms because they are the result of the eight Kusala Cittas. These Sahetuka Kāmāvacara Vipāka arise only in the sensuous realms, but the Kāmāvacara Kusala Cittas can arise both in sensuous realms and in other realms. That is the difference.

Student: Is it because there is Kamma in the sense-sphere realm and not in the other realms?

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Sayādaw: No. They themselves are resultant consciousness. They have no Kammic power. They cannot give results. They are the result of the eight Kāmāvacara Kusala Cittas. They arise in Kāmāvacara realms only, in the sensuous sphere only and not in the Rūpāvacara and Arūpāvacara realms.

Sahetuka Kāmāvacara Kiriya Cittas

The next group is Sahetuka Kāmāvacara Kiriya Cittas. Here also we have to use the word 'Sahetuka' because there are Ahetuka Kiriya Cittas. How many Ahetuka Kiriya Cittas are there? There are three; they are five-sense-door-adverting, mind-door-adverting and smile-producing consciousness. If we want to specify these Cittas only, we say, "Sahetuka Kāmāvacara Kiriya Cittas". If we do not say, "Sahetuka", then it can be those three (Ahetuka Cittas) also. These are with roots. 'Roots' means the three Sobhana roots, the three beautiful roots.

They are the same as the Kāmāvacara Kusala eight Cittas. Where do they arise? They arise in Buddhas, Pacceka Buddhas and Arahants only. Actually these eight Kiriya Cittas are identical with the eight Kusala Cittas. An Arahant does a meritorious deed; for example, he practises charity or practises Sīla. With this action perhaps consciousness with pleasurable feeling and with Nāṇa will arise. The Arahant's Citta lacks Kammic power, the Kammic power to give results. So his Citta is called Kiriya, functional. It functions as a Citta and then it disappears. It does not leave any potential to give results. That is the difference between Kusala consciousness and Kiriya consciousness. Why do they not have this potential or why don't they have the ability to give results? That is because the Buddhas and Arahants have destroyed Moha (ignorance) and Taṇhā (craving). Buddhas and Arahants have no ignorance to cover their eyes of wisdom. They have no

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attachment. So there is no attachment to results and so on. Their acts become just acts. Their acts become just consciousness arising and disappearing. Their Cittas just do this simple function without any power to give results. That is why their Cittas are called Kiriya Cittas. 'Kiriya' literally translated means just doing. Doing means arising then disappearing.

“They merely arise, accomplish some function, and then fall away without residue.” (CMA, I, Guide to §15, p.50)

Let's talk about what Cittas arise when one smiles. Depending on whether one is enlightened or not one may smile with different kinds of consciousness.

It is said that Arahants laugh or smile with five types of consciousness. Arahants smile with four Cittas from the beautiful sense-sphere Kiriya consciousness and one from the functional rootless consciousness, Hasituppāda. Ordinary persons laugh or smile with how many types of consciousness? They may laugh with eight kinds of Cittas (four Somanassa Lobhamūla Cittas and four Somanassa Kusala Kāmāvacara Sobhana Cittas). Ordinary people laugh or smile with eight Cittas and Arahants and Buddhas with five Cittas.

What about Sotāpannas? Sotāpannas are those who have eradicated wrong view altogether. So there will be no Cittas accompanied by wrong view for them. With how many Cittas will they laugh? They may laugh through six kinds of Cittas — two from Akusala without wrong view and the four Kāmāvacara Kusala Sobhana Cittas. This is just an exercise.

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Twenty-four Kāmāvacara Sobhana Cittas

Now we get altogether 24 Kāmāvacara Sobhana Cittas. The first eight Kāmāvacara Sobhana Cittas are the Kāmāvacara Kusala Cittas, the eight wholesome sense-sphere consciousnesses. The first four are accompanied by pleasurable feeling. The other four are accompanied by Upekkhā, indifferent feeling.

Why are there eight Kāmāvacara Kusala Cittas, eight Sahetuka Kāmāvacara Vipāka Cittas and eight Sahetuka Kāmāvacara Kiriya Cittas? Why are there eight instead of one, as consciousness as the awareness of the object is just one? This consciousness here becomes eight depending on which feeling arises with it, whether or not it is accompanied by knowledge, and whether it arises being prompted or not. These three things, let us call them differentiating factors. In this book dichotomy is used. It is a big word. With regard to feeling there are two (Somanassa and Upekkhā). The Kusala Citta becomes two. And these two can be with knowledge or without knowledge, so they become four. These four may be prompted or unprompted, so they became eight. So two multiplied by two multiplied by two, we get eight types of consciousness. Just one consciousness becomes eight types of consciousness. Just one consciousness becomes eight types of consciousness depending on these differentiating factors.

In the Akusala Cittas we have the same thing. There we have feeling, wrong view instead of knowledge, prompted and unprompted.

So there are three differentiating factors. Because of these three there are eight Kāmāvacara Kusala Cittas, eight Sahetuka Kāmāvacara Vipāka Cittas and eight Sahetuka Kāmāvacara Kiriya Cittas.

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On page 51 of the CMA there is something to make you more familiar with all these types of consciousness.

“All types of consciousness experienced in the sense-sphere total 54.” (CMA, I, Guide to §17, p.51)

Those types of consciousness experienced mostly in sense-sphere realms are 54. Can you count those 54? There are 12 Akusala Cittas, 18 Ahetuka Cittas, and 24 Kāmāvacara Sobhana Cittas. Altogether there are 54. These 54 Cittas arise mostly in beings of the eleven sensuous realms.

These Kāmāvacara Kusala, Vipāka and Kiriya Cittas are called Mahākusala, Mahāvipāka and Mahākiriya. Nobody knows for certain why they are called 'Mahā'. One author gives one explanation and another author gives another explanation. But at least we must understand that they are called Mahākusala, Mahāvipāka and Mahākiriya. So please note this. Some say that because there are 24 and therefore they are greater in number they are called Mahā or great or big.

“By way of kind: ...” (CMA, I, Guide to §17, p.51)

It means by way of their nature, or by way of genus — that means wholesome, unwholesome and resultant. How many among the 54 Cittas are wholesome or Kusala? Eight are wholesome. How many are unwholesome? Twelve are unwholesome. How many are resultants? Seven plus eight plus eight, so 23 are resultants. There are seven unwholesome resultants. There are eight rootless wholesome resultants and there are eight wholesome resultants with roots. Here they are called great or Mahā. How many Kiriya or functional Cittas are there? There are three from Ahetuka Cittas and eight from the Kāmāvacara Sobhana. So there are eleven functional Cittas. Altogether we get 54.

Let's say it again. How many Kusala? There are eight Kusala Cittas. How many Akusala do we have? There are

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twelve Akusala Cittas. How many resultants are there? There are 23 resultants. How many Kiriya are there? There are eleven Kiriya Cittas. So we get altogether 54 types of Kāmāvacara consciousness. This is counting by way of kind, by way of genus.

Now,

“By way of feeling: ...” (CMA, I, Guide to §17, p.52)

How many are accompanied by Somanassa feeling, how many by Upekkhā, how many by Domanassa, how many by Dukkha, how many by Sukha? How many Cittas are accompanied by Somanassa Vedanā, pleasurable feeling? 18 Cittas are accompanied by pleasurable feeling, Somanassa feeling. How many are accompanied by neutral or indifferent feeling? 32 types of consciousness are accompanied by neutral feeling, indifferent feeling. Here it is said there are two with displeasure. Which are the two? The two Dosamūla Cittas represent Cittas accompanied by unpleasant feeling. Then there is one Citta accompanied with pleasure. That means Sukha. That Citta is Sukha-sahagata Kāya-viññāṇa. And there is one Citta accompanied with pain. That Citta is Dukkha-sahagata Kāya-viññāṇa. According to feeling, we divide the 54 sense-sphere consciousness this way. How many are with Somanassa? 18 are associated with Somanassa. How many are with indifferent feeling? There are 32 associated with neutral feeling. How many are associated with displeasure? There are two, the two Dosamūla Cittas. How many are associated with bodily pleasure? Only one Citta is associated with bodily pleasure. How many are accompanied with pain? Only one Citta is accompanied with bodily pain.

What is next? Let us look at the kinds of consciousness,

“By way of association of knowledge and views: ...” (CMA, I, Guide to §17, p.52)

Which are associated, which are not associated, which are neither associated nor not associated? Associated means

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associated with wrong view and also associated with knowledge. How many does it say here? It says that there are 16. With wrong view and with knowledge you must pick up. With wrong view there are four and with knowledge there are twelve. How many are unassociated, not associated? 16 are unassociated with wrong view and knowledge. Those that are neither associated nor unassociated are 22. They are neither associated nor are they unassociated.

“By way of prompting: ...” (CMA, I, Guide to §17, p.52)

Which are the prompted and which are the unprompted? 17 are prompted. 17 are unprompted. 20 are neither; they are the rootless and the deluded. Those are said to be neither prompted nor unprompted. In this way, we try to be familiar with the 54 types of consciousness.

When we first learned these things, we had to do it at night without lights. We had to memorize it. We couldn't look at anything. First we memorized the Pāḷi. Then reciting the Pāḷi passages, we tried to find out which one is prompted and which one is unprompted and so on.

“The traditional monastic way of teaching Abhidhamma urges students not only to reflect on these lists but to know them well by heart.” (CMA, I, Guide to §17, p.52)

You are not monks. It's OK.

“They are very important when one studies the mental factors comprised in these types of cittas, as expounded in the next chapter and in the Abhidhamma Piṭaka.” (CMA, I, Guide to §17, p.52)

The Causes for Being Ñāṇa-sampayutta

There are causes for being Ñāṇa-sampayutta. There are

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causes for knowledge to arise. To some people consciousness with knowledge arises more frequently than to other people. Why do some people have consciousness associated with knowledge more often? The first reason is Kamma done in the past, which is conducive to possessing wisdom (Ñāṇa). That means sometimes when you do a meritorious deed you make a wish, "May I be a wise person; may I have wisdom in the future." If you do a meritorious deed with this kind of aspiration, then in your future lives your Kusala consciousness will be mostly accompanied by knowledge. And also if you help spread the teachings or if you make donations for spreading the Dhamma, or if you do teaching, that is also Kamma which is conducive to possessing wisdom in the future. Because of such Kamma in the past you may more frequently have Cittas accompanied by knowledge.

The next cause is rebirth in Rūpāvacara realm, rebirth as Brahmas. That world is free of ill will. It is said that Brahmas have no anger, no ill will. Anger is one mental state which weakens understanding or knowledge. If you want to be a wise person, if you want to have knowledge, you have to control your anger. Don't get angry too often. If you get angry too often, it makes your knowledge weak. So you will not get knowledge much. In the Brahmaloка there is no ill will, no anger. Also the conditions are much better in their realms than in the human realm. And so these Brahmas tend to get consciousness accompanied by knowledge more often than other beings.

The third cause is maturity of the mental faculties. There are what are called mental faculties — confidence, right effort, mindfulness, concentration and wisdom — when these faculties become mature, you tend to get consciousness accompanied by knowledge.

When do they become mature? Look at the ten decades

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in the life of a man. A life of a human being is divided into ten decades, taking that a man would live for 100 years. One may not live so long, but it is the possible life span of people at the time of the Buddha and I think it still is now. The life span of a human being is divided into ten segments, ten decades. The first is called tender decade. That means you are weak because it is from birth to ten years of age. You are just a child, so you are weak. The second is sport decade. That means joy or happiness. You have fun during these years, teenage years from 11-20. Number three is the decade of beauty. Your beauty blooms during that time. So from 20-30 is the best time for people to become beautiful. The fourth decade is strength. From 30-40 people gain more strength. You become stronger. Now from 40-50 is the decade of wisdom. It is said that this is the time when your faculty of wisdom matures. Whatever you think, you get good answers and you have this kind of penetrating knowledge. This is the decade of wisdom from 40-50. How about you? Have you come into that age range or not yet? If you are 'not yet' it is good because you have hope — I will become more mature and have more wisdom when I get to be 40-50. Number six is decline. Oh, that's not good. From 50-60 there is a decline in bodily strength as well as mental strength. You tend to forget many things. And you become weak. The seventh decade is stooping. You are stooping like this. You have become an old man now. Number eight is not only stooping, but you are bent. You may have seen some people really bent. Number nine is Momūha, senile decade. During that decade you don't remember much. You don't know what you are doing, like dotage. Number ten you lie on the bed ready to die. These are the ten decades of a human being. Cause number three — the maturity of mental faculties — refers to the fifth decade, the decade of wisdom. From 40-50 is the best time not just to learn, but to teach, to write a book and so on.

The fourth cause is distance from mental defilements due to meditation. If you want to be knowledgable, if you want to be intelligent, let mental defilements be away from your

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mind. Keep them away by meditation. You can destroy them by meditation. If you cannot totally destroy them by meditation, still you can keep them away from your mind. It is important. If you want to get more Cittas accompanied by knowledge, you must practise meditation. Then mental defilements won't come to you for some time if you practise meditation both Vipassanā and tranquility.

The last one is rebirth with three wholesome roots. We have just studied eight Vipāka Cittas. These eight Vipāka Cittas function as rebirth-consciousness for human beings and for those born in the celestial realms. These eight Vipāka Cittas function as relinking or rebirth-consciousness. Rebirth with three wholesome roots means your rebirth-consciousness is the first, second, fifth, or sixth Kāmāvacara Sobhana Vipāka Cittas; you are reborn with three wholesome roots. If you are reborn with one of these four Vipāka Cittas, you tend to get more consciousness accompanied by knowledge, accompanied by wisdom. But that's already the result of Kamma. You cannot do anything about it. These are the causes for a consciousness to be accompanied by knowledge or not to be accompanied by knowledge.

Rūpāvacara Cittas

Next is Rūpāvacara. We may call Rūpāvacara Cittas higher states of consciousness. They are not experienced by those who do not practise meditation. They are not experienced by ordinary persons. I don't mean Puthujjanas, but ordinary persons. These Rūpāvacara Cittas arise mostly in the Rūpāvacara realms, form-sphere realms. There are fifteen form-sphere realms where these types of consciousness arise frequently. As usual we are to understand that these types of consciousness do not just arise in these realms only because they occur in human and celestial realms as well. But the main domain for their arising is the fifteen Rūpāvacara realms.

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Jhāna

These Cittas are called Jhāna Cittas. Jhāna is a difficult word to translate. Some people translate it as ecstasy. Some translate it as meditation. And some translate it as absorption. None of them can really mean the same thing as the word 'Jhāna'. It is better to use the word 'Jhāna' when referring to these types of consciousness than to use the English translation because we cannot have an adequate translation of this word. If we use English words only, it is open to misunderstanding. It is better to use the word 'Jhāna'.

The word 'Jhāna' is a Pāḷi word. Its Sanskrit equivalent is Dhyana. You may have met that word in your readings. In Sanskrit it is called Dhyana and in Pāḷi we have Jhāna.

There will be first, second, third fourth and fifth Jhāna consciousness. The word 'Jhāna' is derived from the Pāḷi root 'Jhe' meaning to contemplate and to burn up. Most words in Pāḷi and Sanskrit are derived from what are called roots. You also have roots in English — Latin roots, Greek roots. In Pāḷi and Sanskrit many words are derived from roots. This Pāḷi word 'Jhāna' is said to be derived from the root 'Jhe'. Jhe has the meaning of to contemplate and to burn up. Contemplate means to look closely. So the root 'Jhe' has two meanings in Pāḷi. Both meanings are applied here to this type of consciousness.

“Thus the jhānas are so called because they closely contemplate the object ...” (CMA, I, Guide to §§18-20, p.56)

When you get the Jhānas, your mind is stuck to the object. You are closely observing the object.

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“... and because they burn up the adverse states opposed to concentration.” (CMA, I, Guide to §§18-20, p.56)

There are these opposite states called mental hindrances. These Jhānas are said to burn these mental hindrances. That means they don't let these mental hindrances arise.

So when you are in Jhāna, these mental hindrances cannot arise. Therefore, they are said to burn up mental hindrances which are adverse states opposed to concentration.

Nīvaraṇas

These five mental hindrances are called Nīvaraṇa in Pāḷi. You need to learn these five mental hindrances as we will refer to them again later. What are these five mental hindrances? The first one is sensual desire. That means desire for sense-objects not necessarily sensuous objects. You want to see something. You want to hear something. You are attached to something you have heard. You are attached to something you have seen. That is sensual desire.

The second one is ill will. Ill will means hatred, anger, depression, worry, anxiety. All these are included in ill will.

The third one is actually two, sloth and torpor. Sloth is one thing. Torpor is another. They are taken as one mental hindrance here. These are all mental factors. We will meet them in the second chapter.

The next one is also a combination of two, restlessness and worry. I took it from the CMA — the word ‘worry’ is used there (CMA, I, Guide to §§18-20, p.56). I prefer the word ‘remorse’

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rather than 'worry'. Although they are two mental states, they are said to be one mental hindrance here. We have the mental hindrance of restlessness and remorse.

The last one is doubt. It is doubt about the Buddha, Dhamma, Saṃgha and so on. These are called five mental hindrances because they hinder concentration, they hinder Jhāna. They are obstacles to concentration and Jhāna. Therefore, they are called hindrances. The Jhāna consciousness or rather the Jhāna factors inhibit these mental hindrances. We will come to that later.

What happens when a Jhāna consciousness arises or what must we do to have Jhāna consciousness? In order to get Jhāna consciousness we must practise what is called Samatha meditation, tranquility meditation. There are forty subjects of tranquility meditation. Some subjects cannot help us to get Jhānas. Many others do help us to get Jhānas. The most popular are the Kasiṇas. Kasiṇas are disks of earth, disks of water, of fire, of air and also of color — blue, yellow, red and white.

In order to develop Jhāna you practise Kasiṇa meditation. Let us just say Kasiṇa meditation. You may practise other meditations too. When you practise Kasiṇa meditation, you make a disk for yourself, a disk about nine or ten inches in diameter. If you want to make an earth Kasiṇa, you find some clay and put it in a frame on a cloth or something. Then you look at that disk many times for many hours. You put that disk in front of you — not too close and not too far, in just the right position. If it is too high, you will get pain in your neck and also if it is too low. It must be placed just right. Then you have to concentrate totally on that disk. You do not pay attention to anything else. You try to put your mind totally on the Kasiṇa.

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The word 'Kasiṇa' means total or whole. That means your mind should be on the whole of the Kasiṇa. Then you must memorize it actually. You look at that disk. Let us say, it is an earth Kasiṇa. You look at the earth Kasiṇa. Then you say, "earth, earth, earth" thousands and thousands of times. Then you try to memorize it. You close your eyes and see if you can see it with your eyes closed. If you can, then you close your eyes and look at that image. If it disappears, you open your eyes again in order to memorize it. This way you open your eyes and close them, open your eyes and then close them, and finally you memorize the image.

When you can see the image with your eyes closed, you are said to have gotten the grasped sign. In this book it is called the learning sign (see CMA, IX, §5, p.331). I don't like the word 'learning sign'. The Pāli word 'Uggaha' here means to pick up, or to hold on to, or to grasp. That means you have grasped this sign. You've got this sign in your mind. When you get this sign, you can see this image with your eyes closed.

That image is actually a concept. It is not reality anymore because when you look at the Kasiṇa it is reality, but when you have the image in your mind, it has become a concept. After getting that concept, after getting that sign, you may dispose of the Kasiṇa object.

Then you may practise anywhere at that time because the object is in your mind. You try to practise again concentrating on that image again and again. The hindrances will become less and less. They will be inhibited. They will be suppressed. It is like the dirt in the water settling down, these hindrances will settle down and your mind will become clearer and clearer. As your mind becomes clearer and clearer, the image also becomes clearer.

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The first image you get which is called the grasped sign appears to you as it is. If there are some defects in the disk, you will see those defects in your mind. When you make the disk, you may leave some impressions of your fingers or whatever or it may not be very smooth. In the first stage of the grasped sign you will see the sign with those defects. But as your mind becomes clearer and clearer the disk also becomes clearer and clearer. Those defects will disappear. The sign will appear in your mind as a polished mirror. That sign is called counterpart sign or we may say identical sign. After you get counterpart sign, you practise meditation on that sign — just seeing it in your mind and saying, “earth, earth, earth”. Now your mind has become clear and the mental hindrances have settled down.

At one time the Jhāna consciousness will arise in your mind. When the Jhāna consciousness arises, your mind is on that counterpart sign. You have formally grasped that counterpart sign. That type of consciousness is called Jhāna consciousness. It is not Kāmāvacara consciousness. It is Rūpāvacara consciousness. That's why we can call it a higher consciousness.

Five Rūpāvacara Kusala Cittas: Five Jhāna Cittas

That type of consciousness or Jhāna consciousness can be of five kinds. We have five types of Jhāna consciousness. They are described in this *Manual* by their respective Jhāna factors.

The first Jhāna is accompanied by Vitakka (initial application), Vicāra (sustained application), Pīti (joy), Sukha (happiness) and Ekaggatā (one-pointedness). They are the five Jhāna factors. The second Jhāna is accompanied by four Jhāna factors. The third Jhāna is accompanied by three Jhāna factors. The fourth is accompanied by two Jhāna factors. And

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the fifth is accompanied by two Jhāna factors. There are said to be five Jhānas, each succeeding one higher or better than the preceding one. The lowest is the first Jhāna and up to the highest, the fifth Jhāna.

In the Texts Jhānas are not described by all these factors. They are described in another way. I will give you those Texts next time.

Here in Abhidhamma and in this *Manual* the Jhānas are described with respect to the factors that they arise with. Jhāna is accompanied by some or all of these five Jhāna factors.

We have to understand three things clearly when we talk about Jhāna and also when we talk about Magga later — Jhāna, Jhāna factor and Jhāna consciousness, these three. We have to know what we mean by Jhāna, Jhāna factor and Jhāna consciousness. We must clearly understand these terms. 'Jhāna' means the combination of these factors — five factors, or four, or three, or two or two. The group of these factors (5, 4, 3, 2, 2) is called a Jhāna. Jhāna is a compound noun like group or association. The group of five factors, etc., is called Jhāna. One of these factors is called a Jhāna factor. The type of consciousness which is accompanied by these factors is called Jhāna consciousness. We must understand these three terms clearly:

- Jhāna,
- Jhāna factor, and
- Jhāna consciousness.

Again what is Jhāna? It is a group of factors, a group of Jhāna factors. What is Jhāna factor? It is the individual factors. What is Jhāna consciousness? It is consciousness

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accompanied by some or all of these five Jhāna factors.

You are members of an association. When you come together, you are an association. Each one of you is a member. So each one of you is like a Jhāna factor. Your combined association is Jhāna. It is something like that. So there is Jhāna, Jhāna factor and Jhāna consciousness.

Sometimes we are not precise in using the word 'Jhāna'. So sometimes we may just call consciousness Jhāna, but actually technically speaking Jhāna means the combination of the factors or mental states. And Jhāna consciousness means consciousness accompanied by Jhāna.

The first Jhāna is accompanied by Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. 'Sahita'⁹ means together with. The first Jhāna is accompanied by these five factors. We will have occasion again to study these factors in the second chapter because they are mental factors. They are Cetasikas. We will do it next time.

Sādhū! Sādhū! Sādhū!

Rūpāvacara Cittas

Today we will study the Rūpāvacara Cittas, form-sphere consciousness. I told you how Jhāna is attained and what to practise, and also what the difference is between Jhāna, Jhāna factor and Jhāna consciousness. Among the ten Kasiṇas, I think color Kasiṇa is easier to make. So if you want to try

⁹ It comes from the descriptions in Pāḷi of Rūpāvacara Jhānas in the *Abhidhammatthasaṅgaha* (CMA, I, p.52-54).

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Kasiṇa meditation, you can try one of the color Kasiṇas. This is a white Kasiṇa. You can make something like this, a disk about nine or ten inches in diameter, if you want to practise Kasiṇa meditation. Do not put blue, red or yellow around it because there are four colors — blue, red, yellow and white. This is a white Kasiṇa. It should look something like this. It should not be smaller than this. If it is smaller, it is difficult to keep your mind there.

Five Jhāna Factors

With the practice of Kasiṇa meditation or some other meditation which leads to the attainment of Jhāna, a Yogi, a meditator reaches Jhāna consciousness. The various kinds of Jhāna consciousness are accompanied by mental factors. Among them five are called factors of Jhāna, Jhāna factors. The first Jhāna is accompanied by five Jhāna factors. Those factors are Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. I want you to know them in Pāḷi. They are all mental factors, so we will be studying these again in the second chapter.

What is Vitakka? It is translated as initial application. That means initial application of mind to the object. In the discourses, the word 'Vitakka' is used to mean thought. In Abhidhamma, it does not mean just thought, but a mental factor that mounts the mind onto the object, that takes the mind to the object, that directs the mind to the object. That mental factor is called Vitakka in Abhidhamma as a technical term. In the Suttas you may find Vitakka used for thought, like in Vitakkasaṇḍhāna Sutta, How to Dispel Distracting Thoughts. Vitakka is a mental factor that takes the mind, that takes consciousness, that takes Citta, to the object. Without Vitakka it is difficult for the Citta to take the object. Many Cittas need Vitakka to take them to the object. But there are some that do not need Vitakka. That will come later.

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‘Vicāra’ means investigating or pondering upon or something like that. Here Vicāra does not mean that. Again it is a technical term in Abhidhamma. Vicāra is a mental factor which is here translated as sustained application. First Vitakka takes the consciousness to the object. Then Vicāra keeps it there. So Vitakka and Vicāra are two different mental factors which are concerned with taking the mind to the object and keeping it there. But it may seem that Vitakka comes first and then Vicāra follows it. But in actual occurrence they arise at the same time. Here with this Jhāna consciousness they arise at the same time.

The difference given between Vitakka and Vicāra is given in the CMA on page 57.

“The Commentaries offer various similes to highlight the difference between these two jhāna factors. Vitakka is like a bird's spreading out its wings to fly, vicāra is like the bird's gliding through the air with outstretched wings.” (CMA, I, Guide to §§18-20, p.57)

Vitakka is like the bird trying to get into the sky. Vicāra is the bird flying through the air with the outspread wings. If we take a modern simile, I think we can take an airplane. Takeoff is Vitakka. The plane reaching cruise level is like Vicāra.

“Vitakka is like a bee's diving toward a flower, vicāra is like the bee's buzzing above the flower.” (CMA, I, Guide to §§18-20, p.57)

It is the same thing. Here the bee buzzing above the flower is like Vicāra.

“Vitakka is like the hand that holds a tarnished metal dish, vicāra is like the hand that wipes the dish.” (CMA, I, Guide to §§18-20, p.57)

If there is something that is dirty and you want to clean

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it, you hold it with one hand and with the other hand holding a cleaning brush you rub it or clean it. Vitakka is like the hand that holds the dish. Vicāra is like the hand that rubs the dish. How many similes do you have now? Three — the bird, the bee, and the hand taking hold and the other hand rubbing the dish.

One of the other similes given in the Commentaries is when a potter makes a pot, he turns round the wheel and makes the pot. When the wheel is turning, he will take hold of the clay with one hand and then with the other hand he will shape it or mold it into a pot. Vitakka is like taking hold with one hand and Vicāra is like shaping with the other. Also when you want to make a circle on the ground, you put a spike in the middle of the ground and attach a rope. At the end of that rope, you put another spike outside. Vitakka is like the spike in the center. Vicāra is like the spike outside. There are many similes given in the Commentaries to understand the difference between Vitakka and Vicāra.

The third Jhāna factor is Pīti. We have to use the Pāḷi form of this word. Translating it into English is never satisfactory. It is translated as zest in this book, CMA. Others translate it as joy, rapture, happiness, pleasurable interest. There are many translations for this one word 'Pīti'. It is always good to retain the Pāḷi words even if you know the English translations. For example, if we use the word 'joy' for Pīti, we should put the Pāḷi word 'Pīti' in parentheses. Then people will not misunderstand. Pīti is derived from the verb 'Pi' meaning to refresh. When you have Pīti, you are refreshed. It is a pleasurable interest in the object. In the CMA it says,

“The term is often translated as rapture, a rendering which fits its role as a jhāna factor but may not be wide enough to cover all its nuances.” (CMA, I, Guide to §§18-20, p.57)

It is better to retain the Pāḷi.

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Five Kinds of Pīti

There are five kinds of Pīti given in the Commentaries. They are also given in the CMA. I want you to read them (see CMA, I, Guide to §§18-20, p.57). The Commentators distinguish five grades of Pīti that arise when developing concentration:

- Number one is minor Pīti (Khuddaka Pīti) that arises when developing concentration,
- Number two is momentary Pīti (Khaṇika Pīti),
- Number three showering Pīti (Okkantika Pīti),
- Number four uplifting Pīti (Ubbega Pīti), and
- Number five pervading Pīti (Pharaṇa Pīti).

There are five kinds of Pīti.

Minor Pīti is able to raise the hairs on the body. Sometimes when you have Pīti, you may feel goose-flesh. The hairs stand on end. That is minor Pīti, the lowest level of Pīti.

The next one is momentary Pīti. It is like flashes of lightning. Once in awhile you feel that Pīti in your body and in your mind.

The next one is showering Pīti. It breaks over the body again and again like waves on the seashore. Momentary Pīti may come just once in awhile. This showering Pīti may come more often like waves on the seashore.

The fourth one is uplifting Pīti that may cause the body to levitate. In the Commentaries two stories are given. One is the story of a monk who by the power of Pīti was able to fly through the air in order to reach a pagoda. The other story is about a woman who was pregnant. There was a pagoda festival. She wanted to go to the pagoda festival. But her

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parents said it was not wise for her to go as she was pregnant. They left her there at home. She could see the festival going on at a distance. She could also hear the chanting of the monks at the pagoda. She was so joyous at seeing and hearing these things that she got this uplifting kind of Pīti. She just flew through the air. And so she reached the pagoda before her parents, and was listening to the monks preaching. When her parents saw her, they asked her how she came. Then she answered that she came through the air. "No, you cannot. Only the Arahants can fly through the air.", they said. She then said, "I don't know. I was thinking of the pagoda festival going on, and then the next thing I knew I flew through the air and alighted on the platform of the pagoda." The uplifting Pīti can cause the body to move or go up in the air. Even though it is not easy to experience uplifting Pīti that will levitate your body, you may have experienced Pīti that can lift your body on this side or that side. Sometimes when you practise meditation and have Pīti, your body may move slightly.

The next one is called pervading Pīti. It pervades the whole body as an inundation fills a cavern. In our countries, we use the simile of cotton put in the oil. Surgical cotton can absorb oil or water very easily. We put the cotton in the oil or water and it is absorbed by the cotton like that. This kind of Pīti is felt all through the body. So it is pervading Pīti or like a flood filling a cave. All these five kinds of Pīti are experienced by meditators at one time or another during their practice of meditation. In the Jhānas, the fifth Pīti is experienced. A person who is in the state of Jhāna experiences this pervading Pīti.

The next is Sukha. Sukha is translated as happiness. 'Sukha' here means Somanassa, not the Sukha in Ahetuka Cittas. Here Sukha means Somanassa. 'Somanassa' means Vedanā. So it is a feeling. This Sukha is born of detachment from sensual pleasures. In order to get Jhāna, you have to

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avoid sensual pleasures. This Sukha is born of detachment from sensual pleasures. It is, therefore, explained as Nirāmisa-sukha. That means unworldly or spiritual happiness.

We must understand the difference between Pīti and Sukha. They are very much alike. They arise at the same time. So their difference is difficult to understand. The Commentaries have the similes to help us.

“Though pīti and sukha are closely connected, they are distinguished in that pīti is a conative factor belonging to the aggregate of mental formations (saṅkhārakkhandha), ...” (CMA, I, Guide to §§18-20, p.57)

Pīti is not a feeling. Although we think Pīti is feeling, actually it is not feeling. It belongs to Saṅkhāra (aggregate of mental formations).

“... while sukha is a feeling belonging to the aggregate of feeling (vedanākkhandha).” (CMA, I, Guide to §§18-20, p.57)

Please note this difference. Pīti belongs to Saṅkhāra aggregate and Sukha belongs to Vedanā aggregate. That is one difference.

“Pīti is compared to the delight a weary traveler would experience when coming across an oasis, sukha to his pleasure after bathing and drinking.” (CMA, I, Guide to §§18-20, p.57)

That is why Pīti is designated as pleasurable interest. Pleasurable interest is aroused when he sees or he hears about something.

Here a man is traveling on a journey or maybe in a forest, and he is tired and maybe thirsty. He may meet another person who will tell him there is an oasis or a forest with a pond. First he hears from the man, and then later he may hear the birds or maybe other people that have been

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there as he approaches that place. All these times, he is experiencing Pīti. Then he reaches the place. He bathes in the pond. He may eat something there. He may rest in the shade of a tree. At that moment, he is experiencing Sukha. So Pīti and Sukha are different. Pīti is before enjoying. Sukha is enjoying. Before enjoying, you just see or hear about something — that is Pīti. When you actually enjoy it, there is Sukha because you enjoy it. That is the difference between Pīti and Sukha although mostly they arise at the same moment, at the same time, with the same type of consciousness.

The last one is called Ekaggatā. 'Eka' means one. 'Agga' means portion. 'Ekagga' means having only one part, having only one portion. That means having only one object. So 'Ekaggatā' means the state of having one object. It is also a mental factor. In other places, it is also called Samādhi. When we say Samādhi, we mean Ekaggatā.

These five factors are highly developed when they reach the state of Jhāna. These five factors and other mental factors arise with Kāmāvacara Cittas also. With the first Akusala Citta, for example, Vitakka and Vicāra arise, but there they are not developed. They are not strong. But here they are strong. They are well-developed, so they can keep the mind on the Kasiṇa object, on the meditation object.

These five need to be functioning properly, functioning equally, one factor not exceeding the other. When they are functioning properly, in harmony, then the mind becomes firm and steady on the object. Then Jhāna may arise. If Vitakka does not take the mind to the object, Vicāra cannot sustain the mind on the object. There can be no Pīti, Sukha and Ekaggatā. These five support each other. These are the five Jhāna factors that accompany the first Jhāna consciousness. So Jhāna means the combination of these five factors. Jhāna factors mean each one of them — Vitakka, Vicāra, and so on.

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Jhāna consciousness means consciousness accompanied by these five factors. So we have first Jhāna consciousness.

Two Kinds of Jhāna

Now we come to Jhāna. I told you something about Jhāna last week. There is some more to understand about Jhāna. It is very important that you understand this, Jhāna is twofold:

- (1) Jhāna is that which examines closely the object. The meaning of the word 'Jhāna' is to observe closely, to examine closely, to meditate closely. Here we use the meaning 'examine closely'. That is the meaning of the word 'Jhāna'. "That which examines closely the object" — that is one kind of Jhāna. In Pāḷi it is called Ārammaṇupaniijhāna.
- (2) And Jhāna is that which examines closely the characteristics (Lakkhaṇupaniijhāna). The Pāḷi word 'Lakkhaṇa' is translated as mark or characteristic. So it is that which closely examines the mark or characteristic. In Pāḷi that is Lakkhaṇupaniijhāna.

There are two kinds of Jhāna. There is Jhāna of Ārammaṇa and Jhāna of Lakkhaṇa. What are the Ārammaṇas here? 'Ārammaṇa' here means the objects of meditation. It is the objects of Samatha meditation like Kasiṇa disks, parts of the body, corpses and so on.

The Eight Attainments (four Rūpāvacara and four Arūpāvacara Jhānas) are called Ārammaṇupaniijhāna, (that means the first one) because they observe closely or examine

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closely the mental object of earth Kasiṇa, for example, not the Kasiṇa itself but the mental object of the Kasiṇa in the mind. The Jhāna consciousness takes the mental object. They are called Ārammaṇupanijjhāna because they closely examine these Ārammaṇas. That means they are intensely taking that object.

Vipassanā, Magga and Phala are called Lakkhaṇupanijjhāna. That is important. Whenever we find the word 'Jhāna', we think it only means Rūpāvacara and Arūpāvacara. Sometimes Vipassanā can be called Jhāna. Magga means Path. It can be called Jhāna. And Phala, Fruition can also be called Jhāna. There can be confusion if we don't know which Jhāna is meant in a certain context.

Vipassanā is called Lakkhaṇupanijjhāna. Now here the Lakkhaṇa, the characteristic is closely examined. Vipassanā is so called because it closely examines the characteristics of impermanence and so on. That means impermanence, suffering and no soul. These three are called characteristics. They are common characteristics of all conditioned phenomena. When you practise Vipassanā meditation, you will see these characteristics in whatever object you take at that moment. Vipassanā can be called Jhāna because it examines closely these three characteristics. Magga is so called — we have not come to Magga yet. It belongs to Supramundane consciousness. Magga is so called because the work done by Vipassanā comes to be accomplished, comes to an end through Magga. When Magga is attained, when Magga is reached, Vipassanā is finished. Magga is actually the outcome of Vipassanā practice. But Magga is not a Vipāka. Vipassanā work comes to an end or reaches its culmination when Magga is reached, when Magga is attained. So Magga is also called Lakkhaṇupanijjhāna. Magga does not take Lakkhaṇa as object however, Magga takes Nibbāna as object. Still Magga is called Lakkhaṇupanijjhāna, contemplation on Lakkhaṇa, simply because the task of Vipassanā which is to closely examine the

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three characteristics comes to an end, comes to be accomplished. So Magga is also called Lakkhaṇupanijjhāna.

Phala, the Vipāka of Magga, the resultant of Magga, is so called because it examines the truth of cessation which is the characteristic of the truth. Nibbāna is called the Truth of Cessation here. The Truth of Cessation, Nibbāna is taken by Phala as object. Nibbāna has the characteristic of truth. So Phala is also called Lakkhaṇupanijjhāna. Here 'Lakkhaṇa' means the characteristic of Nibbāna, truth. But when Lakkhaṇa refers to Vipassanā, it means the three characteristics — impermanence, suffering and no soul. With regard to Phala being called Lakkhaṇupanijjhāna, then 'Lakkhaṇa' means the characteristic of Nibbāna, not impermanence and so on. There is this difference. According to this description, Jhāna can mean four Rūpāvacara Jhānas, four Arūpāvacara Jhānas and the Vipassanā, Magga and Phala. Jhāna does not just mean Rūpāvacara Jhāna and Arūpāvacara Jhāna everywhere.

There is a verse #276 in the Dhammapada:

“You yourselves must make the effort;

Tathāgatas are only proclaimers.

Those who have entered the path and examine it closely by
Jhānas

will get free from the bonds of Māra.”¹⁰

Here the word 'Jhāna' is used. Actually the Pāḷi word 'Jhāyino' is used. That means those who experience Jhāna. Those who practise Jhāna, who experience Jhāna, get free from the bonds of Māra. That means they will become enlightened, they will become Arahants. If we take Jhāna to

10 Tumhehi kiccamātappam, akkhātāro Tathāgatā; Paṭipannā pamokkhanti, jhāyino mārabandhanā.

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mean just Rūpāvacara Jhāna or Arūpāvacara Jhāna, it doesn't make sense here because you have to practise Vipassanā meditation in order to become enlightened. That is why the Commentary said there are two kinds of Jhāna. "Tathāgatas are merely those who proclaim. Hence those who have stepped on the Path in accordance with what they (the Tathāgatas) proclaimed and examine closely by two kinds of Jhānas" — when the Commentary says two kinds of Jhāna, we must understand they are referring to Ārammaṇupanijjhāna and Lakkhaṇupanijjhāna. In this verse, we must understand that this person practises both Samatha and Vipassanā meditation. If you do not understand this, you will be confused here. You may think why are they saying Jhāna to mean Vipassanā or something like that. So there are two kinds of Jhāna. But here in the *Manual* and in the Abhidhamma, Jhāna will only mean Rūpāvacara and Arūpāvacara.

This is Paṭhamajjhāna, first Jhāna consciousness. It is called first because it is attained first and also it comes first when Buddha taught. Attainment of Jhānas is something like you go to school and you get examinations or grades and go higher and higher. First you want to finish high school. Finishing high school is good for you at that time. After you have finished high school, you don't think it is great. You want to go to a university. Then you go to a university and get a Bachelor's Degree. After getting a Bachelor's Degree, you think that is not so good. You want a higher degree, a Master's Degree. After getting a Master's Degree, you want to go further for a Doctorate. In the same way, a person who has attained first Jhāna may not be satisfied with just first Jhāna. He may want to attain the higher Jhāna.

What must he do in order to attain the higher Jhāna? First he must make himself very familiar with the first Jhāna. That means he must be able to get into it the moment he wants. He must be able to be in that Jhāna for as long as he wishes — a minute or maybe a day. He must have that

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mastery over this Jhāna. He must practise first Jhāna again and again until he gains mastery over it. After gaining mastery over it, he enters into the Jhāna and reviews the Jhāna factors. When he reviews the Jhāna factors, he begins to find fault with Vitakka.

In the *Visuddhimagga*, four Jhānas are given. So it takes Vitakka and Vicāra together. The *Abhidhammatthasaṅgaha* explains Jhānas by the fivefold method, so Vitakka and Vicāra are taken separately. Vitakka is gross. Vitakka appears to him as gross. Vicāra and other Jhāna factors appear to him as peaceful. When he sees that Vitakka is gross, he feels that his first Jhāna is too close to the hindrances. He loses attachment for Vitakka. He wants to get rid of Vitakka. With that desire to get rid of Vitakka he practises again on the meditation object saying, "earth, earth, earth". When he gets the second Jhāna according to his wish and as a result of his will power, Vitakka is left behind. Vitakka no longer arises with the second Jhāna. There are only four Jhāna factors. The higher Jhānas are attained by eliminating the grosser Jhāna factors. We call them 'gross' or 'subtle', but actually these Jhāna factors are very highly developed. It appears gross to the person with Jhāna because it is too close to the mental hindrances. Also since it takes the mind to the object, it is conducive to agitation. So long as there is Vitakka, there is danger to fall back to the mental hindrances and to lose the Jhāna. So the meditator finds fault with Vitakka and loses interest in Vitakka. Then he thinks Vicāra and others are better. He tries to retain those factors. When the Jhāna arises as a result of his meditation, Vitakka does not arise; only four factors arise — Vicāra, Pīti, Sukha and Ekaggatā.

After getting second Jhāna, he finds fault with Vicāra also. Vicāra is a good friend of Vitakka. These two are agitating factors. So long as these two are present, there is always danger. So now he wants to get rid of Vicāra. He practises meditation again and as a result of his meditation,

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when the next Jhāna consciousness arises, there is no Vicāra. There is only Pīti, Sukha and Ekaggatā. That is the third Jhāna.

Pīti in Jhāna is very refined. Still he finds fault with it. Pīti also has a tendency towards agitation. When you are elated, when you have Pīti, you shake or something like that. It makes the mind something like shakey. The meditator finds fault with Pīti. Sukha is better. Sukha is more peaceful. He practises meditation again. When the next Jhāna consciousness arises, there is no Pīti. Now there is only Sukha and Ekaggatā. It is a very refined Sukha and Ekaggatā.

But still Sukha is close to Pīti. Pīti is close to Vicāra. Vicāra is close to Vitakka. Vitakka is close to mental hindrances. Ekaggatā is very stable and very peaceful. He loses interest in Sukha also. He practises meditation. When the next Jhāna consciousness arises, that consciousness is accompanied by Upekkhā, not Sukha, not Somanassa. He finds fault with Somanassa. Nowadays we are going after Somanassa. We want to be happy. Whatever we do, wherever we go, whatever situation we are in, we want to be happy. We think much of happiness because we have not experienced the very high form of happiness. This person who has attained the fourth Jhāna even finds fault with happiness. Happiness is also a little agitated. The meditator thinks, "If happiness is there, the mind can be shaken. I will eliminate it and instead get Upekkhā." When the fifth Jhāna arises, it is accompanied by Upekkhā. How many factors accompany it? There are two Jhāna factors. First Jhāna is accompanied by how many factors? First Jhāna is accompanied by five Jhāna factors. Second Jhāna has how many Jhāna factors? Second Jhāna has four Jhāna factors. How many Jhāna factors are in third Jhāna? Third Jhāna has three Jhāna factors. How many Jhāna factors are in fourth Jhāna? Fourth Jhāna has two Jhāna factors, Sukha and Ekaggatā. The fifth Jhāna has how many Jhāna factors? It has two — Upekkhā and Ekaggatā. The

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factors are eliminated one by one. For fourth and fifth Jhānas there are two factors, but they are different. In fourth Jhāna, there is Sukha and Ekaggatā. In fifth Jhāna, there is Upekkhā and Ekaggatā.

These are the types of consciousness experienced by Puthujjanas and Sekkhas¹¹. If a person gets one of these five Jhānas and he dies with this Jhāna intact (That means he is able to enter into that Jhāna easily.), then he will be reborn in the world of Brahmas. In the 31 planes of existence the first eleven are sense-sphere. Then there are 16 which are called form-Brahma. Above them are four which are called formless or immaterial Brahma. If a person gets the first Jhāna here and he dies with the Jhāna intact, he will be reborn in the Rūpāvacara as a form-Brahma. At the rebirth as a Brahma, the first rebirth-consciousness arising there is the resultant of this first Jhāna. First Jhāna gives the first Jhāna resultant. The second Jhāna gives the second Jhāna resultant and so on.

Rūpāvacara Vipāka Cittas

The Rūpāvacara Cittas give identical results, unlike the Kāmāvacara Kusala Sobhana Cittas. Kāmāvacara Kusala Sobhana Cittas may give identical or non-identical results. You will find out more about that in the fifth chapter. These five Rūpāvacara Kusala Cittas and also the four Arūpāvacara Kusala Cittas give identical results. If a person gets the first Jhāna here and dies with that Jhāna intact, rebirth-consciousness as a Brahma will be the first Jhāna resultant consciousness. The same is true if a person gets the second Jhāna and so on. Just as there are five wholesome form-sphere kinds of consciousness, so there are five resultant form-sphere kinds of consciousness. Each resultant form-sphere consciousness has the same number of mental factors as does its counterpart in the wholesome form-sphere consciousness. First Jhāna Rūpāvacara Kusala has the mental

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factors Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. Similarly first Jhāna Rūpāvacara Vipāka has the mental factors Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. These five resultant kinds of consciousness arise only in the worlds of Brahmas. They do not arise in the sense-sphere. These five kinds of resultant consciousness, therefore, will not arise in human beings. They arise only in the minds of Brahmas.

Rūpāvacara Kiriya Cittas

The next five are the Rūpāvacara Kiriya Cittas. What is Kiriya? Just happening, just doing. Rūpāvacara Kiriya Cittas can arise only in Arahants. When a person, after becoming an Arahant, practises Kasiṇa meditation, he may get first Jhāna. That Jhāna will be first Rūpāvacara Kiriya. It will be the same for second, third, fourth and fifth. The Kiriya Cittas are for Arahants only. That means Buddhas, Pacceka Buddhas and Arahants are the only ones in whom these Cittas arise. Altogether we have 15 Rūpāvacara Cittas, 15 form-sphere Cittas — five wholesome Cittas, five resultant Cittas and five functional Cittas. The five wholesome Cittas can arise in the sense-sphere and in the form-sphere. The five resultant ones can arise only in form-sphere. The third group, the Kiriya Cittas, can arise in the sense-sphere and also in the form-sphere. The third group of five Cittas is experienced by Arahants only.

In the Texts and in the Dhammasaṅgaṇī also, when the Buddha described Jhānas, He used different descriptions. I want you to be familiar with that too. In the *Manual*, we are studying, Jhānas are described by way of their factors. When Buddha described Jhānas in the Texts — in the discourses as well as Abhidhamma — He described in another way. Not all the factors are mentioned in the descriptions.

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Jhānas in the Texts

So there in the Texts with regard to the first Jhāna it is stated: "Quite secluded from sense pleasures, quite secluded from unwholesome states, a monk attains and dwells in the first Jhāna, which is accompanied by initial application (One Jhāna factor), accompanied by sustained application (another Jhāna factor), is born of seclusion, is with rapture (Pīti) and happiness (Sukha) or is with rapture and happiness which are born of seclusion." So here how many Jhāna factors do you find? There are Vitakka, Vicāra, Pīti and Sukha. No Ekaggatā is mentioned here. But we must understand that without Ekaggatā there can be no Jhāna.

Second Jhāna: "With the non-appearance of initial application and sustained application" — here the meditator has eliminated two Jhāna factors at the same time. "With the non-appearance of initial application and sustained application, he attains and dwells in the second Jhāna, which is internal, clarifying, makes singleness of mind grow, is without initial application and sustained application, is born of consciousness and is with rapture and happiness." Here Pīti and Sukha are mentioned. Vitakka and Vicāra are mentioned as being eliminated.

Let's look at the third Jhāna. "With the disgust for rapture (as well as disappearance of initial application and sustained application) he dwells in equanimity (Upekkhā) is mindful and clearly comprehending, and he experiences happiness (Sukha) with his body and mind, he attains and dwells in the third Jhāna, on account of which the noble ones announce, 'He is with equanimity, is mindful, and dwells in happiness'." How many Jhāna factors do you find here?

Some say one. Some say two. Some say three. Do you find Sukha? Yes. No, you do not find rapture. Rapture is mentioned, but it is eliminated. There are only equanimity and

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happiness. That's all. Equanimity here does not mean indifferent feeling. It is another mental factor. It will be mentioned in the second chapter. The word 'Upekkhā' is used for indifferent feeling as well as that mental factor. That mental factor is translated as equanimity because it does not fall on either side. It stays in the middle. In Pāli it is called *Tatramajjhataṭṭhā*. Here equanimity does not mean the *Upekkhā* feeling. It is another kind of *Upekkhā*. We find only one factor here.

Fourth Jhāna: "With the abandoning of pleasure and pain and with the previous disappearance of joy and grief, he attains and dwells in the fourth Jhāna, which is neither accompanied by pain nor pleasure, and is with purity of mindfulness caused by equanimity." Here also equanimity is *Tatramajjhataṭṭhā*. Here no Jhāna factor is mentioned. This is how Buddha described Jhāna both in discourses and in *Abhidhamma*.

In the discourses, almost always four Jhānas are mentioned, not five. In *Abhidhamma* four Jhānas as well as five Jhānas are mentioned because *Abhidhamma* deals with what is there and has to be complete. In *Abhidhamma*, there is the fourfold method (That means four Jhānas are mentioned.) and the five Jhānas are mentioned. In the discourses, only four Jhānas are mentioned. You may read about Jhānas in many discourses and you will only find four of them. For example, the second discourse in the *Dīgha Nikāya* only four are mentioned there.

Please turn to page 58, the bottom paragraph in the CMA.

"Although the Suttas do not mention the fivefold analysis of jhāna in explicit terms, they provide an implicit basis for this analysis in the Buddha's distinction between three kinds of concentration: ..." (CMA, I, Guide to §§18-20, p.58)

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In some Suttas Buddha mentioned three kinds of concentration. That means three kinds of Jhāna.

“... (They are) concentration accompanied by both initial application and sustained application; concentration without initial application but with sustained application; and concentration with neither initial application nor sustained application.” (CMA, I, Guide to §§18-20, p.58)

Three kinds of Samādhi, three kinds of concentration are mentioned in the Suttas.

“The first is obviously the first jhāna in both systems, ...” (CMA, I, Guide to §§18-20, p.59)

There is no problem here where the concentration is accompanied by both Vitakka and Vicāra.

The third means without initial application and sustained application. What Jhānas are without initial application and sustained application? They are third, fourth and fifth Jhānas. In the fourfold method, it is second, third and fourth. We will come to that later.

“The second, however, is nowhere clarified within the Suttas themselves ...” (CMA, I, Guide to §§18-20, p.59)

In the Suttas, only four Jhānas are mentioned. In the Suttas, there is nothing which meets the description here, that is, “concentration without initial application but with sustained application.” So although five Jhānas are not mentioned explicitly in the Suttas, in some Suttas the Buddha implicitly mentioned five Jhānas. If we do not take Jhānas to be five, the second kind of concentration will be meaningless. That is because, in the fourfold method, the first is with Vitakka, Vicāra and the second, and third and fourth are without Vitakka and Vicāra. So there is Jhāna with Vitakka and Vicāra

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and there is Jhāna without Vitakka and Vicāra. But there is no Jhāna without Vitakka but with Vicāra. That is if we take it that there are four Jhānas only. So although Buddha did not mention five Jhānas one by one in the Suttas, according to that division of concentration into three kinds, there must be what is called the second Jhāna in the fivefold method.

Fourfold and Fivefold Methods

Please turn to the page where the fourfold and fivefold method of Jhāna is shown (see CMA, I, Guide to §§18-20, p.58). There are two methods — the fivefold method and the fourfold method. Fivefold method has five Jhānas. Fourfold method has four Jhānas. We are studying the *Manual*, so we are familiar with the fivefold method that is used in the *Manual*. In that method, the first Jhāna has five factors — Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. Second Jhāna has Vicāra, Pīti, Sukha and Ekaggatā. Third Jhāna has Pīti, Sukha and Ekaggatā. Fourth Jhāna has Sukha and Ekaggatā. Fifth Jhāna has Upekkhā and Ekaggatā.

In the fourfold method, the second Jhāna of the fivefold method is lost because in the fourfold method Vitakka and Vicāra are eliminated at one stroke, not one by one. When Vitakka and Vicāra are eliminated one by one, there come to be five Jhānas. There are individuals whose Samādhi, whose concentration and whose wisdom are so strong that they are able to eliminate two factors at one time. For them there are only four Jhānas. Their second Jhāna is without Vitakka and Vicāra. Their second Jhāna corresponds to the third Jhāna in the fivefold method. Then their third Jhāna corresponds to the fourth Jhāna in the fivefold method. There are these two methods — the fourfold method and the fivefold method. If you understand the fivefold method, you can easily understand the fourfold method.

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In the Suttas the fourfold method is always met with. The fivefold method is supported in the Suttas where concentration is divided into three. The Buddha said, "There is concentration without Vitakka but with Vicāra". According to fourfold method, it cannot be found. There is a void in the presentation of the fourfold method because in the Suttas it is said that there is concentration with Vicāra but without Vitakka. That is the second Jhāna in fivefold method. We can say the Buddha taught both fourfold method and fivefold method even in the discourses or even in the Suttas.

The higher Rūpāvacara Cittas are said to be those that are attained by eliminating Jhāna factors. We will talk about the difference between Rūpāvacara Cittas and Arūpāvacara Cittas later. The Arūpāvacara Cittas are not like that. In order to get the higher Jhānas in Rūpāvacara Cittas, one has to eliminate what are called the gross factors one by one or two at a time in the case of Vitakka and Vicāra.

The object remains the same for the Rūpāvacara Jhānas. If a person gets first Jhāna with the earth Kasiṇa, then his second Jhāna will also take the earth Kasiṇa. So if he gets five Jhānas, the objects will be the same for all of them. The difference between the Jhānas is the Jhāna factors. In the Rūpāvacara Jhānas the difference between them is the number of Jhāna factors. In the formless Jhānas the objects will be different.

When a person is in the state of Jhāna, he is very peaceful and he is in real happiness. In one Sutta in the Majjhima Nikāya, the Buddha explained: "On such an occasion he does not strive for his own affliction, or for another's affliction, or for the affliction of both." When a person is in Jhāna, he does not do anything to harm himself, or to harm another, or to harm both him and another. "On that occasion he feels only feeling that is free from affliction." His only

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feeling is that of Sukha or Somanassa. "Fortification in the case of feeling has freedom from affliction as its highest aspect." That means freedom from affliction is the best kind of feeling. That is Sukha. As you know, Upekkhā is higher than Sukha.

Please read the CMA. There mention is made of whether the Jhāna Cittas are prompted or unprompted and so on (see CMA, I, Guide to §21, p.59). I don't want to dwell on this because nobody is sure. One author says one thing. Another author says another thing. We don't know whom to side with. It is better ignored. It will not affect our understanding of the Jhānas. I want to ignore it. If you want to read about their being prompted or unprompted, you can read the CMA.

Do you have questions?

1. Student: [Inaudible].

Sayādaw: Whenever the Buddha described a monk progressing along the spiritual path, He always mentioned Jhānas. That is why some people take it to mean that we must first practise Jhāna before we practise Vipassanā. That is not true. Jhāna is for strong concentration and for some psychic powers. If one has Jhāna, then one can move to Vipassanā very easily because he has practised concentration. So he gets good concentration. When he switches to Vipassanā, he can take the object easily without being distracted because he has experience of keeping his mind on the object. When we practise Vipassanā first as we do here, we have to develop this type of concentration because our minds go out here and there very often. If we can get the Jhāna first, it would be easier to move to Vipassanā. Getting Jhāna may

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take a long time. That is why people are not interested in getting Jhāna before practising Vipassanā. The Path and Fruition can be obtained without the Jhānas. There are people who are called dry Vipassanā practitioners of Samatha. That means those who practise Vipassanā only. The others are called practitioners of Samatha. That means they practise both Samatha and Vipassanā. There is one discourse in the Aṅguttara Nikāya where it is explained that you can practise Samatha first and then Vipassanā, or that you can practise Vipassanā and that in Vipassanā there is a kind of Samatha.

2. Student: [Inaudible].

Sayādaw: Kasiṇas are taken as objects mostly for psychic powers. There is a difference in the results obtained from the different kinds of Kasiṇas. For example, after getting the Abhiññā (supernormal power), if you want to fly through the air, you have to make yourself lighter. You have to get Jhāna with air Kasiṇa or fire Kasiṇa as an object. If you want to emit smoke, then you have to enter fire Kasiṇa and so on. In that case, there is difference in result from Kasiṇa meditation and others.

3. Student: What do you mean when you say, "If a person dies with his Jhāna intact?"

Sayādaw: 'Intact' just means he is able to enter into Jhāna. Sometimes a person gets Jhāna at one time in his life. Then he may give it up. He may not do it any more. Then he is not able to get into Jhāna at the moment. Such a person is called one who has lost his Jhāna.

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4. Student: [Inaudible].

Sayādaw: I think we should call it Buddhist practice because the Buddha mentioned Jhānas again and again. Many people think that Jhānas are Hindu because they have Suttas in Hindu practices (mentioning Jhānas). There are people who even say that Buddha did not teach Jhānas. These are added on later by monks or under the influence of Vedic practices. I cannot agree with that. You have read the description of first, second Jhāna and so on. I don't think there is such a detailed explanation of Jhānas in the Vedic Suttas. There is mention of Jhāna there, but not as systematic or as detailed as in the Buddhist description of Jhānas. I have some doubts whether the developments in the Buddhist literature or Suttas are in the Hindu books. When the Bodhisatta went to Āḷāra and Uddaka, He got instruction for the third and the fourth Arūpāvacara Jhānas. Many people describe those teachers as Vedic teachers. But now here in our books it is not mentioned that they are Vedic teachers. They are just teachers. We do not really know if they belonged to Vedic religion or some other practice, some other faith, we are not sure. It is not safe to say they are Vedic teachers. They may or may not have been.

5. Student: [Inaudible].

Sayādaw: The difference between Samatha and Vipassanā as regards objects is that most kinds of Samatha meditation take concept as object. Vipassanā takes reality as object. The objects are different. If a person attains the first Jhāna here taking the Kasiṇa as object, he cannot take that Kasiṇa as the object of Vipassanā meditation. He can take the factors of Jhāna or the Jhāna consciousness itself as the object of Vipassanā. That is the difference.

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There is maybe a difference of technique or something like that.

6. Student: I seem to remember there was a legend about the Buddha as a child watching his father plow the fields and attaining Jhānas. Could you comment about that?

Sayādaw: It is said in our books that when the child was left alone, he sat up. He practised breathing meditation, Ānāpānasati meditation. He attained the first Jhāna then. Then he gave it up and he had no recollection of it until he was practising austerities in the forest. After spending more than six years mortifying his body, he could not make any progress. Then he reviewed his practice and he found it to be wrong. At that time, he remembered that incident. When I was a child and when my father was in the plowing ceremony, I got into that practice and felt very peaceful at that time. That must be the correct way. Then he decided to practise meditation again. But he was so emaciated, so weak that he had to take food again first. It was at that time that the first disciples left him in disgust.

7. Student: [Inaudible].

Sayādaw: In Samatha meditation, when the frightening times appear to the meditator, he may not know what to do about them. He may lose that ability of mind or even go insane or something like that. In Vipassanā, we are instructed on how to deal with these objects. That means we just pay attention to these objects. We are able to treat them with mindfulness. So they do not have bad effects in our minds. In Samatha, there is no such teaching. You just keep on the object and be mindful of it, just

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that. When these frightening times appear to him, he doesn't know what to do.

Sādhū! Sādhū! Sādhū!

May we share merits. The Buddha said the greatest gift is this Dhamma gift. That is giving and accepting Dhamma is a great gift. Let us all share merits. Please repeat after me.

“May all beings share this merit,
Which we have thus acquired
For the acquisition of all kinds of happiness.”

“May beings inhabiting space and earth,
Deities and others of might power,
Share this merit of ours.
May they long protect the teachings!”

Sādhū! Sādhū! Sādhū!

More about Jhāna Factors

We still have some more things to learn about the Jhāna factors. There are five Jhāna factors. They are Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. The question is why are there only these five Cetasikas which are called factors of Jhāna or members of Jhāna. When a Jhāna consciousness arises, first Jhāna, that is, these 35 Cetasikas arise along with that consciousness. Why are only those five called Jhāna factors and not the others? There is contact, attention and so

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on and they are not called Jhāna factors. The answer is because they alone have the ability to contemplate or to examine the object closely and also because they are the direct opposites of the five mental hindrances. For these two reasons only these five are called Jhāna factors.

Vitakka takes the mind onto the object, puts the mind onto the object. Vicāra keeps the mind anchored there. Pīti refreshes the mind. Sukha intensifies it. Supported by these four Cetasikas — taking the mind to the object, keeping it there, refreshing and intensifying it — Ekaggatā, the one-pointedness of mind puts the mind on the object evenly and undistractedly. Ekaggatā can do this function properly only when it is supported by the other four — Vitakka, Vicāra, Pīti and Sukha. When Ekaggatā puts the mind on the object, it puts it on evenly. That means it makes the mental faculties work in harmony, one not exceeding the other. Also when it puts the mind on the object, it does not allow it to be distracted to other objects. It is actually Ekaggatā which is most important among these five factors. It cannot do its function properly if it is not supported by the other four. These five possess the ability to observe the object closely or to examine the object closely. That is why they alone are called Jhāna factors and not the other Cetasikas that go along with Jhāna consciousness. This is the answer to one question.

The other question stems from the second reason given. These five factors of Jhāna are the direct opposites of the five mental hindrances. Which is the direct opposite of which mental hindrance? Vitakka is the opposite of sloth (Thina) and torpor (Middha). Vicāra is the opposite of doubt (Vicikicchā). Pīti is the opposite of ill will (Byāpāda). Sukha and Upekkhā are the opposites of restlessness (Uddhacca) and remorse (Kukkucca). And Ekaggatā is the opposite of sensual desire (Kāmacchanda). All these factors inhibit their opposites.

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Vitakka is the opposite of Thina and Middha (sloth and torpor). Vitakka takes you to the object. When there is Vitakka, there is a kind of mental activity. Vitakka has something like the nature of shaking. When there is Vitakka, Thina and Middha cannot overwhelm the mind. That is why sometimes we say, "I cannot go to sleep because I have a lot of Vitakka." As long as there is Vitakka, Thina and Middha are inhibited. They are the direct opposites of Vitakka.

Vicāra is the direct opposite of Vicikicchā (doubt). Vicāra is examining the object or keeping the mind anchored onto the object. So it is like Paññā. Since it is like Paññā, it is the opposite of doubt.

Pīti is the opposite of Byāpāda. That is very obvious. When there is Pīti, you don't have ill will.

Sukha is the opposite of Uddhacca (restlessness) and Kukkucca (remorse). Restlessness here means restlessness of mind. When the mind is restless, maybe the body is also restless. Restlessness and remorse are the direct opposites of Sukha. When you are happy — happy here means peaceful — when you are peaceful, there is no restlessness and no remorse. These two are something like making the mind agitated. Sukha is peaceful, so it is the opposite of Uddhacca and Kukkucca.

Ekaggatā (one-pointedness of mind) is the direct opposite of Kāmacchanda (sensual desire). When we have sensual desire, our minds are taken to different objects. We are attached to these things. Our minds go round. Ekaggatā does not let the mind go here and there. It keeps the mind stable and on one object. So it is the opposite of sensual desire. I think this information is good for us. If we want to develop Ekaggatā (Ekaggatā is Samādhi.), we should have

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little sensual desire. So long as we have sensual desire, we cannot hope to get Samādhī or concentration because our minds will always be attached or attracted to different objects. If the mind is always going to different objects, the mind cannot get rest. The mind cannot be still. And so we cannot get concentration. We should keep it in mind and try to have the least sense-desire as is possible, so we may develop concentration.

Upekkhā has the nature of peacefulness. Actually Upekkhā is more peaceful than Sukha. Upekkhā is said to be similar to Sukha. So it is the direct opposite of Uddhacca (restlessness) and Kukkucca (remorse).

Because these five (Upekkhā and Sukha are considered as one.) are the opposite of the five mental hindrances, they alone are called constituents of Jhāna or members of Jhāna or Jhāna factors. There are two reasons given for their being called Jhāna factors. One is that they alone possess the ability to examine or contemplate the object closely. And also they alone are the direct opposites of the five mental hindrances. So long as there are mental hindrances in our minds, we cannot hope to get concentration, let alone Jhāna. The mental hindrances are inhibited by these Jhāna factors.

Arūpāvacara Cittas

Now we go to the next section, “Arūpāvacara Cittas”. We just finished Rūpāvacara Cittas. Today we will look at Arūpāvacara Cittas. There are twelve Arūpāvacara Cittas. They are divided into Kusala (wholesome), Vipāka (resultant) and Kiriya (functional). Each division has four Cittas. So altogether there are twelve Arūpāvacara Cittas, twelve formless-sphere kinds of consciousness.

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The Meaning of the Word 'Arūpāvacara'

What is the meaning of Arūpāvacara? The meaning of Arūpāvacara is that which mostly moves about or roams in the four formless realms, that which is of the formless sphere. Now you know there are twenty realms of Brahmas, twenty realms of higher celestial beings. Sixteen are said to be of form-sphere and four belong to formless sphere. The four formless spheres are those where there is only mind. There is no form or material body there. They are formless or materialess or mind-only beings. When a being is reborn there, only the mind, only Cittas and Cetasikas arise there, no materiality whatsoever — no body, no eyes, no ears, and so on arise there.

In Order to Get Arūpāvacara Jhānas

Arūpāvacara Kusala Cittas

In order to be reborn in those formless realms one has to get one of these four Arūpāvacara Jhānas. How does one go about getting the Arūpāvacara Jhānas? In order to get Arūpāvacara Jhānas, one must already have the five Rūpāvacara Jhānas. One must be able to enter them. One must be able to enter into them. One must be very familiar with these five Rūpāvacara Jhānas. Based on the five Rūpāvacara Jhānas especially the fifth, the Yogi will go on to the Arūpāvacara Jhānas.

These Jhānas are mundane. Therefore, they can be attained even when there are no Buddhas. They can be attained by people who are not Buddhists. Many Hindus, many people who are not Buddhists according to our books get these Jhānas.

There are people who find fault with the physical body.

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They think that we suffer because we have this physical body. Because we have this physical body we have lots of ailments, diseases, aches, pains and so on. Also depending on this physical body we quarrel with each other because we hurt each other and so on. They think that we have a lot of suffering because we have this physical body. If we can be without this physical body, we would be very happy. So they find fault with the physical body and material things. They try to eliminate or get rid of these physical things or the physical body.

In order to get rid of the physical body or physical things, first what they have to do is take a physical thing as an object of meditation. Then they practise meditation. First a person must have mastery in using the five Rūpāvacara Jhānas. The meditator enters fifth Rūpāvacara Jhāna and then he emerges from that Jhāna. Then what he does is to concentrate on the space left by the removal of the Kasiṇa counterpart sign. When you practise Kasiṇa meditation, first you look at the disk. You try to memorize it. Then you get the image in your mind. The first image is called the grasped sign. Then you dwell on the sign again and again and it becomes refined. When it becomes refined, it is clear of blemishes and so on. It is called a counterpart sign. These signs are actually not ultimate reality. They are concepts because they are only in your memory, in your mind. A person who dislikes matter or material things also dislikes something that resembles matter or material things. The real Kasiṇa disk is matter, a real thing. The counterpart sign is not a material thing, but a concept, a conceptual object. But still it resembles a material object. So that person takes that concept.

The simile given in the *Visuddhimagga* and also in the *Aṭṭhasālinī* is of a person who is afraid of ghosts. That person also will be afraid of something which resembles a ghost. He may see a tree stump at night and think that it is a ghost. So he will be afraid of it. Sometimes a person is afraid of snakes.

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When he sees a rope or crack in the ground, he may think it is a snake. Then he is afraid of it. In the same way, a person has a dislike or is disgusted with matter. He doesn't like the physical body. When he doesn't like the physical body, he also doesn't like something that resembles the physical body or a physical thing. This counterpart sign which is a concept still resembles a material thing. So he tries to remove this concept from his mind. In order to remove it, first he must get this sign into his mind. He has to concentrate on this mental image, this counterpart sign. Then he stops paying attention to that sign. Instead he pays attention to the space occupied by that sign or covered by that sign. When he stops paying attention to that sign itself, that sign disappears. In its place there remains just an empty space. That empty space is called space obtained by the removal of Kasiṇa sign. When a person removes the Kasiṇa sign, he does not remove it as one removes a mat or as one removes a cake from a pan. He simply does not pay attention to that object, to that sign. When he doesn't pay attention to it, it disappears from his mind. In its place there remains an empty space. The empty space becomes the object of his meditation. He dwells on or contemplates on that space saying, "infinite space, infinite space, infinite space."

He can expand that space in his mind, mentally expand it as much as he likes. He may expand this space to the size of the whole world cycle. He may expand this space to about the size of a football field or about the size of a mat. So after that he dwells on it saying, "infinite space, infinite space, infinite space." That space is called infinite or limitless. That space is left when the Kasiṇa sign is removed. So it would seem there must be some limit to it. But he must contemplate on it as "infinite space, infinite space or limitless space, limitless space." Here limitless means not that it has no boundaries or whatever. Since it is a concept, since it is not an ultimate reality, it has no beginning. So it has no end. That is why it is called limitless or boundless or infinite. It is infinite in the sense that it has no arising and no disappearing. Concepts

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have no arising and no disappearing. They appear in our minds so we cannot say that they arise at this time and that they disappear at another time. Since that space obtained by the removal of the Kasiṇa is a conceptual object, it has no beginning and no end. So it is said to be infinite. It has no beginning or end. He contemplates on that object again and again. When he pays attention to that object, when he contemplates on that object, his hindrances become oppressed and subdued. His mind becomes steady again. He takes the object again and again. Eventually the first Arūpāvacara consciousness arises.

When the first Arūpāvacara consciousness arises, he is said to have gained the first Arūpāvacara Jhāna. That first Arūpāvacara Jhāna takes that conceptual image, that space as an object. That is why it is called in Pāḷi Ākāsānañcāyatana. I'm afraid you will have to memorize these names. The translations are longer than the Pāḷi names. 'Ākāsa' means the sky or space. 'Ānañca' here means no end, having no end or endless. 'Āyatana' we will come to that later. So it is called Ākāsānañcāyatana. The meaning is Jhāna having infinite space as object.

In the translation in the *Path of Purification* and in this book (see CMA, I, Guide to §22, p.60) the word 'base' is used. I think it is not so good. "Wholesome consciousness pertaining to the base of infinite space" is used. You must understand the word 'Āyatana' here. The word is Ākāsānañcāyatana. The word 'Āyatana' is translated as the word 'base', but here 'base' actually means simply object. It means simply the object. This consciousness has infinite space as object. Instead of using base I think we should use object. Base can mean some other thing.

This is the first Arūpāvacara Jhāna consciousness. With this Arūpāvacara Jhāna consciousness how many Jhāna factors

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arise? Only two Jhāna factors arise, Upekkhā and Ekaggatā. The Arūpāvacara Jhānas have the same two Jhāna factors that fifth Rūpāvacara Jhāna has. They both have the same number of Jhāna factors.

After getting the Ākāsānañcāyatana Jhāna, he wants to go to the second Jhāna, Viññāṇañcāyatana. He thinks that Ākāsānañcāyatana is near to material things. It is not so subtle, it is not so lofty as the second Jhāna, Viññāṇañcāyatana. By thinking in that way, he loses interest in Ākāsānañcāyatana. He becomes dispassionate toward that consciousness. He wants the higher consciousness. In order to get the second Arūpāvacara Jhāna he must take the first Arūpāvacara consciousness as the object of his meditation. After entering the first Arūpāvacara Jhāna, he emerges from that Jhāna. Then he takes that Jhāna consciousness as his object of meditation, saying, "infinite consciousness, infinite consciousness." Here infinite means this consciousness takes the object which is infinite. Therefore, it is called infinite consciousness. Also when he contemplates on that consciousness, he must take it as a whole, not just parts of it. There should be no limit to that object. That is why he contemplates on that consciousness as "infinite consciousness, infinite consciousness." It is consciousness that takes infinite space as object and also should be contemplated infinitely. So he contemplates as "consciousness, consciousness" or "infinite consciousness, infinite consciousness." Then the mental hindrances are subdued. His mind becomes concentrated. Then the second Arūpāvacara consciousness arises in him.

That second Arūpāvacara consciousness is called Viññāṇañcāyatana. 'Viññāṇa' means consciousness. 'Ānañca' means infinite. 'Viññāṇa' here means the first Arūpāvacara consciousness, not consciousness in general but that particular consciousness which is the first Arūpāvacara consciousness. He takes the first Arūpāvacara consciousness as object. When the second Arūpāvacara Jhāna arises, that second

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Arūpāvacara Jhāna consciousness takes the first Arūpāvacara consciousness as object. That is why the second Arūpāvacara Jhāna is called Viññāṇaṇcāyatana. 'Viññāṇa' here means first Arūpāvacara Jhāna consciousness. 'Āyatana' here just means an object, a base but in the sense of object.

Again he thinks Viññāṇaṇcāyatana is close to Ākāśaṇcāyatana, which is close to material objects. Ākiṇcaṇṇāyatana is better than this. Then he tries to get Ākiṇcaṇṇāyatana, the third Arūpāvacara Jhāna consciousness. This time he takes as object the absence of or the nothingness of the first Arūpāvacara consciousness. When he gets the second Arūpāvacara consciousness, the first Arūpāvacara consciousness has already disappeared. He takes that disappearance, that nothingness, that absence of first Arūpāvacara Jhāna consciousness as an object of his meditation. When he practises meditation, he says, "There is nothing whatsoever, there is nothing whatsoever." In Pāli it is "Natthi kiñci, natthi kiñci." He practises that way. Nothingness is a concept. It is not ultimate reality. Ultimate reality is consciousness. What he contemplates on, is not the first Arūpāvacara consciousness, but on the absence of the first Arūpāvacara consciousness. It is no longer there. That void, that nothingness he takes as an object of meditation.

For example, let us say, there is a pot. It is covered with something. If the cover has been removed, he sees the nothing there. It is like that. There are many people assembled here. A person may come and see that people are here. Then he may go somewhere else. After the class is over, he will come back. Then he will see nobody here. He just sees empty space. It is something like that. This person sees the absence of the first Arūpāvacara Jhāna consciousness. That is the consciousness of nothingness. That concept of nothingness he takes as object. He practises meditation contemplating as "nothing, nothing, nothing." Then the mental defilements subside. The mind becomes concentrated again. Then as a

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result of his practice of meditation, the third Arūpāvacara consciousness arises. That third Arūpāvacara consciousness is called Ākiñcaññāyatana. 'Kiñca' means something. 'A' here means not. So not something, that is absence. Āyatana here is the same, object. The third Arūpāvacara Jhāna takes what as object? It takes the nothingness of the first Arūpāvacara Jhāna consciousness. That is Ākiñcaññāyatana.

Again he wants to go to a higher level of Jhāna. When he practises meditation in order to reach the fourth Arūpāvacara Jhāna, he takes the third Arūpāvacara Jhāna consciousness as object. He enters into the third Arūpāvacara Jhāna and then emerges from that Arūpāvacara Jhāna. He takes the consciousness of that third Arūpāvacara Jhāna as his object of meditation. He contemplates on that consciousness saying to himself, "This is peaceful, this is good." This is peaceful, this is good because it can even take nothingness as object. It would be very difficult to take void or nothingness as an object. The third Arūpāvacara consciousness is so advanced and so subtle, it can take even nothingness as an object. It is very peaceful, it is very good. It is very lofty. He contemplates in this way on the third Arūpāvacara Jhāna consciousness. Again his mind becomes concentrated. The hindrances are subdued. Then the fourth Arūpāvacara consciousness arises in him.

He reaches the fourth Arūpāvacara Jhāna. That fourth Arūpāvacara Jhāna is called Nevasaññānāsaññāyatana. It is a long name. All the Arūpāvacara Cittas have long names and the English translations are even longer. The fourth Arūpāvacara Jhāna is called Nevasaññānāsaññāyatana. 'Neva' means not. 'Saññā' means perception. Saññā is one of the Cetasikas. 'Nāsaññā' does not mean Āsaññā. Please read the translation. "Jhāna with its concomitants which is neither with perception, nor with non-perception (absence of perception) and which is a base." Here 'Āyatana' does not mean an object. Please note that carefully. In the preceding three names

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'Āyatana' means an object. In this fourth name Āyatana does not mean 'an object'. 'Āyatana' means a base. There are twelve bases taught in Abhidhamma. You will study them in the seventh chapter. This Jhāna is neither with Saññā nor with Āsaññā. It is a base. That is why it is called Nevasaññānāsaññāyatana. Consciousness is one of the bases. Mental factors are one of the bases. There is eye-base, ear-base, nose-base, tongue-base, body-base and then visible-object-base, sound-base, smell-base, taste-base and touch-base. The two remaining ones are mind-base or consciousness-base and other subtle matter. Here Āyatana means that base. It is a base. It has no perception and no non-perception.

Here perception does not mean perception only. Perception stands for all mental things, all Cetasikas. We may as well call it 'Nevavedanānāvedanā' or 'Nevaphassanāphassa' and so on. We could call it that if we wanted to. Saññā is used here. Saññā does not stand for a specific Cetasika only. Here Saññā stands for all mental states, all mental factors, all Cetasikas. Actually it means mental activity.

When a person reaches this Jhāna, the mental activity in this Jhāna has become so subtle, so refined that it is difficult to call it mental activity. It is so subtle. It is almost nothing. Although it is so subtle and there is almost nothing, there is still the function of Saññā, the function of mental activity. So it is neither Saññā nor non-Saññā. That is why it is called Nevasaññānāsaññā. There is very subtle something like a trace of mental activity there. It is so subtle that it is almost nothing. When you ask him "Is there Saññā?", he may say, "Yes" or "No." That is why it is called Nevasaññānāsaññā.

There is a simile to explain this. Do you remember that simile? Nevasaññānāsaññāyatana — there is no Saññā; there is no non-Saññā. A monk and a novice went on a journey. The

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novice went in front of the monk. Some distance ahead the novice saw some water there on the road. So he reported to the monk, "There is water." When the monk heard there was water, he said, "Give me my bath robe. I want to take bath." Then the novice said, "Bhante, there is no water." First he said there is water because there is enough water to wet the sandals. Then he said there is no water because there is not enough water for taking a bath. In the same way, there is Saññā and there is no Saññā. But there is a very subtle form of Saññā here. So it is called Nevasaññānāsaññāyatana. It cannot be called Saññā and it cannot be called Āsaññā. So it is called Nevasaññānāsaññā.

There is another simile. There is a little residue of oil in the bowl of a monk. So the monk says, "There is oil in the bowl." Then another monk says, "Give me that oil. I want to use it for putting it on my nose." Then the other monk says, "There is no oil in the bowl." There is not enough oil to use as some kind of medicine for the nose, but there is some oil in the bowl. So he said, "There is oil and there is no oil." In the same way, there is Saññā and there is no Saññā.

It is explained in the Commentaries here that Saññā is so subtle that it cannot do its function fully. There are two kinds of functions of Saññā. One is just perceiving the object, that is making mark of the object. The other function is to serve as an object of Vipassanā meditation so that the Yogi can get dispassion toward the object. That is more important. That is what is called the full function of Saññā. When you practise Vipassanā meditation, and if you have all these Jhānas, you can take those Jhānas as the object of Vipassanā meditation. You can contemplate on them and try to see them as impermanent and so on. The Saññā and any mental state here is so subtle that it cannot serve as the object of Vipassanā meditation. That means you cannot practise Vipassanā meditation for this Jhāna. If you take Saññā as an object in other Jhānas in your Vipassanā meditation, you will

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really see it as impermanent and so on. You will get dispassionate towards it. But here it is very difficult. It is almost impossible to take Saññā as object here. Even the Venerable Sāriputta cannot take this Saññā as an object of meditation. But if you have the experience of contemplating on these mental factors when you practise Vipassanā, like Venerable Sāriputta you may be able to take them as object, not one by one, but you take the whole. That means you meditate on the whole Jhāna and its concomitants. You can take the whole of them and contemplate on them as impermanent and so on. Even the Venerable Sāriputta cannot take the concomitants one by one and look at them with Vipassanā meditation individually as impermanent and so on. Saññā is so subtle in this Jhāna that it cannot serve as object for Vipassanā meditation. So it is said to not have the full function of Saññā. It is almost nil. It is almost absent. But there is still a very subtle Saññā remaining. If there is no Saññā, there can be no mental activity at all. So there is a very subtle Saññā still remaining. That Saññā is called the residue of the conditioned thing. That means Saññā is refined again and again. It becomes so refined in this Jhāna that there is doubt that it is there, but it is still there. This Jhāna is called Nevasaññānāsaññāyatana.

Āyatana here means base, not object. It is a base for Nevasaññānāsaññā. Or it can be translated as Jhāna with its concomitants having a base of perception that is neither perception nor non-perception. This is the way of explaining it depending on grammatical explanation of the word. Whatever it is — it just means it is a base; it is a Jhāna which cannot be said to have Saññā or non-Saññā. Mental activity is there but it is so subtle that it is almost non-existent. That is what is meant by Nevasaññānāsaññāyatana.

When a person meditates to reach the fourth Arūpāvacara Jhāna, he takes the third Arūpāvacara Jhāna as object. Then how does he meditate, saying what? "It is

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peaceful; it is peaceful. It is good; it is good.” If he contemplates on it as it is peaceful, it is good, how can he transcend it? If you say, “this is peaceful, this is good”, you like it. You are attached to it. You don't want to let it go. It is good. How can he transcend that object? The simile given is that a king may go out on an elephant and he may see some craftsmen. For example, he might see an ivory craftsman doing ivory work. This person may be making a beautiful and delicate objects with ivory. When the king sees them, he praises them. He says, “How talented and how skillful you are that you can make such beautiful objects of art.” Although he praises those ivory carvers, he does not want himself to become an ivory carver. He praises them but he would not want to leave his kingship and become an ivory carver himself. So although this person practises on the third Arūpāvacara Jhāna contemplating on it as “It is good, it is good, it is peaceful, it is peaceful”, he doesn't want it for himself. He is just contemplating on the fact that it is peaceful, it is good. Although he contemplates on it as peaceful and good, he does not want it. That is why he is able to transcend that object.

The second Arūpāvacara Jhāna takes the consciousness of the first Arūpāvacara Jhāna as object. The fourth Arūpāvacara Jhāna takes the third Arūpāvacara Jhāna consciousness as object. I said that although they take them as object, they do not want them. If they want them, they will not transcend them as objects. They will not get the second Arūpāvacara Jhāna or the fourth Arūpāvacara Jhāna. How do you explain that?

There are a lot of similes given in the Commentaries. You are serving a king. That king may be cruel or do something you dislike. So although you dislike the king, you have to serve him because you have no other livelihood. Since you have no other livelihood, you have to put up with the king and still serve him and still attend to him. In the same way, although the Yogi does not like it and does not want the first

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Arūpāvacara Jhāna and the third Arūpāvacara Jhāna, he has to take them as object because there is no other object to take. That is why he is able to transcend these objects and reach the higher stages of Jhāna.

These are the four Arūpāvacara Jhāna kinds of consciousness. The first Arūpāvacara Jhāna is called Ākāsānañcāyatana. The second is called Viññāṇaṇcāyatana. The third is called Ākiñcaṇñāyatana. The fourth is called Nevasaññānāsaññāyatana. I don't know how to say in English. Just to remind you I put just infinite space, infinite consciousness, absence of consciousness, and neither perception nor non-perception.

You see that in order to get the Arūpāvacara Jhānas you have to overcome or you have to surmount the object. Arūpāvacara Jhānas are different from Rūpāvacara Jhānas. Arūpāvacara Jhānas have to surmount the object. That means they have to do something like eliminate the object in order to get the higher Jhāna. They are not like Rūpāvacara Jhānas. Do you see the difference between Rūpāvacara Jhānas and Arūpāvacara Jhānas? In Rūpāvacara Jhānas in order to get a higher Jhāna what do you have to do? You do not do away with the object. You do away with the Jhāna factor. So you eliminate one factor after another and get the higher Jhāna. But in Arūpāvacara Jhāna there are only two factors. You cannot eliminate them. Here you get the Arūpāvacara Jhāna by surmounting or by eliminating the object. That is the difference. Rūpāvacara Jhānas are factor eliminating Jhānas. Arūpāvacara Jhānas are object surmounting Jhānas. That is the difference. Later we will find the objects that they take and the objects that they surmount.

Arūpāvacara Vipāka Cittas

Let's go back to Vipāka now. The Vipāka Cittas are

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identical with the wholesome Cittas. So they have the same names. Ākāsānañcāyatana and so on. If you get the first Arūpāvacara Jhāna (Ākāsānañcāyatana), and you die with that Jhāna consciousness intact, you will be reborn in the realm of Ākāsānañcāyatana Brahmas. There you will have no physical body; just Citta and Cetasikas function there. The first Citta that will arise there will be the first Arūpāvacara Vipāka Citta. If you get second Arūpāvacara Jhāna here, then when you are reborn in second Arūpāvacara realm, your first consciousness there will be the Viññāṇañcāyatana Vipāka consciousness. The same is true for the third and the fourth Arūpāvacara Jhānas. The four Arūpāvacara Vipāka Cittas, the four formless-sphere resultant consciousness arise only in the Arūpāvacara realm. They will not arise in human beings, in Devas or even in Rūpāvacara Brahmas. They will arise only in Arūpāvacara realm.

Arūpāvacara Kiriya Cittas

Then Arūpāvacara Kiriya (functional) Cittas you know. They belong to Arahants only. After becoming an Arahant, you practise meditation on Arūpāvacara Jhānas, then your Jhānas will be Kiriya. You will have the same identical Jhānas — Ākāsānañcāyatana, Viññāṇañcāyatana, Ākiñcaññāyatana and Nevasaññānāsaññāyatana.

Twelve Arūpāvacara Cittas

Altogether there are twelve Arūpāvacara Cittas — four Kusala, four Vipāka, and four Kiriya. What feeling are they associated with? Upekkhā only because there are only two Jhāna factors associated with these twelve Cittas. They are Upekkhā and Ekaggatā. That is why they are said to belong to the fifth Jhāna. Sometimes we will say there are 15 fifth Jhāna Cittas. That means three Rūpāvacara fifth Jhāna Cittas and twelve Arūpāvacara Jhāna Cittas. Later you will learn that

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there are eight among the Lokuttara Cittas. So all Arūpāvacara Cittas are accompanied by Upekkhā. That means they are all accompanied by neutral feeling. They are also all Nāṇa-sampayutta. You cannot get Jhānas without knowledge or understanding. They are all accompanied by knowledge or understanding.

There are two sets of objects to understand concerning these Arūpāvacara Cittas. There are two kinds of objects here — objects taken and objects surmounted (that means objects abandoned)¹² (see CMA, I, Table 1.6, p.64).

The first Jhāna takes infinite space which was left after the removal of the Kasiṇa sign. So the first Jhāna takes infinite space as object. Second Jhāna takes first Arūpāvacara Jhāna consciousness as object. The third Arūpāvacara Jhāna takes the absence of the first Arūpāvacara Jhāna as object. The fourth Arūpāvacara Jhāna takes the consciousness of the third Arūpāvacara Jhāna as object. These are the objects that they take.

There are four objects that the four Arūpāvacara Jhānas must surmount. The first Arūpāvacara Jhāna must surmount the counterpart sign. So long as one is attached to that counterpart sign, one cannot get the first Arūpāvacara Jhāna. The first Arūpāvacara Jhāna must surmount that counterpart sign, which is the mental image of the Kasiṇa object. The second Arūpāvacara Jhāna must surmount or transcend infinite space. The third Arūpāvacara Jhāna must surmount or transcend the first Arūpāvacara Jhāna consciousness. The fourth Arūpāvacara Jhāna must transcend the absence of the first Arūpāvacara Jhāna consciousness. First the meditators take these things as objects and then they surmount or transcend them. They have to take these things as the objects of their meditation. When their meditation is

12 They are called Direct Object and Transcended Object in the CMA.

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successful and they get the Jhāna, these objects are no longer there. These objects are surmounted. So there are two sets of objects with regard to the four Arūpāvacara Jhānas. There are objects that they take and objects that they surmount.

Today we come to the end of mundane consciousness, Lokiya Cittas. How many types of mundane consciousness are there? There are 54 sense-sphere consciousness, 15 Rūpāvacara consciousness and 12 Arūpāvacara consciousness. How many Lokiya Cittas are there? There are 81 Lokiya Cittas.

The 15 Rūpāvacara Cittas and the 12 Arūpāvacara Cittas are collectively called Mahaggata. Later on if we want to refer to these 27 as a whole, we will say 27 Mahaggata Cittas. Mahaggata means to become great, lofty, sublime. So there are 27 Mahaggata Cittas.

Then 54 sense-sphere Cittas and 27 Mahaggata Cittas become 81 mundane or Lokiya Cittas.

Some Drills

Let's do some drills. There are how many Lokiya Cittas? There are 81 Lokiya Cittas. How are they broadly divided? They are divided into sense-sphere consciousness and Mahaggata consciousness. How many are the sense-sphere consciousness? 54 Cittas belong to sense-sphere consciousness. How many Cittas are Mahaggata? There are 27 Mahaggata Cittas. 54 Kāmāvacara or sense-sphere consciousness how are they divided? There are 12 Akusala Cittas, 18 Ahetuka or rootless Cittas, 24 beautiful sense-sphere types of consciousness. How are the 15 Rūpāvacara Cittas divided? Let's say first Jhāna, second Jhāna, third Jhāna and so on. There are three first Rūpāvacara Jhāna Cittas. There are three second Jhāna Cittas. There are three third

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Jhāna Cittas, three fourth Jhāna Cittas and three fifth Rūpāvacara Jhāna Cittas. And Arūpāvacara Jhāna consciousness there are three first Arūpāvacara Jhāna consciousness or Ākāsānañcāyatana. There are three second Arūpāvacara Jhānas; there are three third Arūpāvacara Jhānas; there are three fourth Arūpāvacara Jhānas. With regard to the 15 Rūpāvacara Cittas how many are accompanied by Somanassa? There are 12 — first Jhāna three, second Jhāna three, third Jhāna three and fourth Jhāna three. How many are accompanied by Upekkhā? Three, the three fifth Jhāna Cittas are accompanied by Upekkhā. Among 12 Arūpāvacara Cittas how many are accompanied by Somanassa? None are accompanied by Somanassa. How many are accompanied by Upekkhā? All 12 are accompanied by Upekkhā. Among the 27 Mahaggata Cittas how many are accompanied by Somanassa? 12 are accompanied by Somanassa. How many are accompanied by Upekkhā? 15 are accompanied by Upekkhā — three fifth Jhāna Rūpāvacara Cittas and 12 Arūpāvacara Cittas.

These are called mundane Cittas. That means they belong to the three realms — Kāmāvacara, Rūpāvacara and Arūpāvacara. Later on we will transcend Loka into the Lokuttara Cittas. That will come later. Today we finished the 81 mundane kinds of consciousness. Make yourself familiar with the names. Try to remember these names. Names are important. If you don't recall the name, it is very difficult to identify.

In the book on page 64 of the CMA there is a chart (see CMA, I, Table 1.6, p.64). On that chart you will see: Citta, Direct Object, Transcended Object. Number one is base of infinite space, Ākāsānañcāyatana (The book, CMA, uses base). Direct object means the object taken. It is concept of space. Then transcended object is concept of Kasiṇa, the Kasiṇa sign, the counterpart sign.

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Number two is base of infinite consciousness, second Jhāna Citta. The direct object is consciousness of infinite space, the first Arūpāvacara consciousness. The transcended object is the concept of space or infinite space. They are the same.

And then number three there is the base of nothingness. That means third Arūpāvacara Jhāna consciousness. The direct object taken is concept of non-existence or nothingness. The transcended object is consciousness of infinite space. That means the first Arūpāvacara Jhāna consciousness.

Number four is the base of neither perception nor non-perception. In the fourth Arūpāvacara Jhāna the direct object taken is the consciousness of nothingness. That means third Arūpāvacara consciousness. The transcended object is the concept of non-existence. That means absence of first Arūpāvacara consciousness. Absence is not an ultimate reality. That absence or nothingness is a concept. When we say absence, we must understand that it is a concept. In Pāḷi we say, "Natthi Bhāva Paññatti." Here it is given as concept of non-existence. That means concept of non-existence of first Jhāna consciousness.

Sādhū! Sādhū! Sādhū!

Student: [Inaudible].

Sayādaw: What about Arahants or disciples of the Buddha getting Arūpāvacara Jhānas if they have no such wrong view about Rūpa and so on? Especially those who have attained enlightenment have no wrong views about Rūpa or if we get rid of Rūpa that we will really be happy. So these Arūpāvacara Jhānas

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are necessary or essential for the attainment of what are called Abhiññā, supernormal knowledge like remembering past lives, seeing beings or getting divine eye, and doing some miracles and so on. Those are called Abhiññās. Those Abhiññās can be obtained only if a person gets all eight or nine Jhānas. Those disciples of the Buddha including Arahants try to get these Jhānas because they want them to be the basis for the attainment of Abhiññās. Also I think it is for the attainment of cessation for Anāgāmīs and Arahants. You will understand this later. Attainment of cessation means to be without mental activity altogether for some time. During that time you will be like a statue. Your mental activity is suspended for as long as you wish up to seven days. To get into that attainment of cessation also you need all nine Jhānas. It is said that it is like Nibbāna itself when you are in the attainment of cessation. Actually you temporarily go out of being. Your body functions independent of your mind or mental activities. They experience great happiness or peacefulness when consciousness is temporarily suspended. The Anāgāmīs and Arahants want to enjoy that happiness while entering into the attainment of cessation. For them to be able to get into the attainment of cessation they need the eight or nine Jhānas which include the four Arūpāvacara Jhānas. For the disciples of the Buddha they try to get these Jhānas so they can be the basis for these higher attainments. It is not with wrong notion that if they are without a physical body they will be really happy. That is a very good question.

Student: [Inaudible].

Sayādaw: The Arahants can enter into what is called Phala attainment, Fruit attainment. That is similar to

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attainment of cessation. When in Phala attainment, there is still consciousness. So long as there is consciousness there is arising and disappearing, coming and going. When there is coming and going, appearing and disappearing, that is the sign of Dukkha. Dukkha means being oppressed by arising and disappearing. That is still a kind of suffering although we would all very much like to get that kind of suffering. There is still suffering for the Arahants. In order to get more peacefulness they get into Phala or the attainment of cessation. There for some period they don't feel anything. That is what they call happiness or peacefulness — Sukha.

Student: [Inaudible].

Sayādaw: This is Samatha meditation. The practice of Rūpāvacara Jhānas and Arūpāvacara Jhānas will be explained in the ninth chapter also. We will come to these Jhānas again there. I was going to defer some explanations until we come there, but I cannot withhold this information from you. So I told you some of these things now. I may repeat it when we reach the ninth chapter. If you can and if you have this book, the *Path of Purification*, for Arūpāvacara please read chapter ten.

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Lokuttara Cittas

The Meaning of the Word 'Lokuttara'

We come to Lokuttara Cittas, Supramundane consciousness. We already finished 81 mundane types of consciousness. Today we come to Lokuttara, Supramundane types of consciousness. The Pāḷi word 'Lokuttara' is made up of two parts — 'Loka' and 'Uttara'. 'Loka' means the world. The world here means the five aggregates, and 'Uttara' means transcending, so 'Lokuttara' means transcending the world of five aggregates. That means going beyond the five aggregates. Actually that means going out of this Saṃsāra, going out of this round of rebirths.

Eight Lokuttara Cittas

There are eight Lokuttara Cittas. They are divided into four Kusala and four Vipāka, so four wholesome Cittas and four resultant Cittas. The Vipāka Cittas are called Phala Cittas. These types of consciousness arise when a Yogi attains enlightenment. These types of consciousness are actually enlightenment consciousness.

Four Lokuttara Kusala Cittas

A person practises Vipassanā Meditation and makes progress from one stage of Vipassanā to another. When his Vipassanā becomes mature, then enlightenment occurs. When enlightenment occurs, a type of consciousness arises in his mind, a type of consciousness which he has never experienced before in this life or in the past lives. That consciousness arises and takes Nibbāna as object. That consciousness has the function of destroying the mental defilements. What we

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call enlightenment is just that — the arising of that consciousness. And that consciousness destroys the mental defilements. That consciousness is called Magga, Path consciousness. Immediately following Path consciousness are two or three moments of resultant, Phala consciousness. That is according to what really happens. But here in the list Magga Cittas are grouped separately and Phala Cittas are grouped separately. But in actual occurrence Phala Cittas always follow Magga Cittas. So Magga Citta arises only once and it disappears. Immediately after Magga Citta there are two or three moments of Phala Cittas. In the Supramundane consciousness Phala, Vipāka Cittas, resultant Cittas, come immediately after the wholesome Cittas. It is not like in Kāmāvacara, Rūpāvacara and Arūpāvacara. There you may have to wait years for the resultant consciousness to arise because they arise in the next lives. But here the Phala consciousness Vipāka or resultant consciousness arises immediately following the Magga Citta. That is why Magga consciousness is called Akālika. One of the attributes of the Dhamma is Akālika. 'Akālika' means having no time. Having no time means immediately giving results.

When a person reaches the first stage, that stage is called Sotāpatti. Magga consciousness that arises in such a person is called Sotāpatti-magga Citta. Immediately following it are two or three moments of Sotāpatti-phala Citta. Then they disappear. Later on that person can induce the Phala Cittas to arise, but not Magga Citta. Magga Citta arises only once in the mind of a person. Magga Citta never repeats itself. But Phala Cittas may arise again later, sometimes maybe days without interruption. When a person reaches the first stage of enlightenment, he is called a Sotāpanna.

We have to understand the two individuals, the two persons — the person at the moment of Magga Citta and the person at the arising of Phala until the next higher Magga Citta arises. The first person is called a Sotāpatti-magga person.

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The second person is called a Sotāpatti-phala person. Sotāpatti-phala person and Sotāpanna are the same. The Magga person is the actual one who is attaining enlightenment, Phala person is one who has attained enlightenment. Although Magga and Phala moments are very very brief, almost imperceptible, nonetheless we differentiate these two as different persons. Later on we will have eight Noble Persons or eight Enlightened Persons. There are only four stages of enlightenment but there are eight Enlightened Persons. The first one is at the moment of Magga. The second one is from the moment of Phala until the next higher stage.

After becoming a Sotāpanna, the meditator practises meditation again to reach the second stage. So he practises Vipassanā meditation and the second Magga Citta will arise. Immediately following Magga Citta there will be two or three moments of Phala Cittas; the same sequence of events occurs for the person becoming a Sākalābhū saikkālaṃ tressadattā

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following it are two or three moments of Arahatta-phala Cittas. From the moment of Arahatta-phala Citta he is called an Arahant. At the moment of Magga Citta he is called Arahatta-magga person.

There are four stages of enlightenment. There are two sets of Magga and Phala. At Magga moment we reckon that there is one person and from Phala moment onwards we reckon that individual as another person. There is only one person but we call it two persons. For example, there is a person who breaks a record and another person who has broken the record. When a runner is breaking the ribbon in a race, he is in the process of breaking the record. After that, maybe not even one second, he is called the person who has broken the record. There are two persons. One person is the one who breaks the record and the other person is the one who has broken the record. In the same way, there is one person who is at the Magga moment and another person at the Phala moment. So there are eight Noble Persons, two at each stage enlightenment. There are altogether eight Lokuttara Cittas.

Magga, Magga Citta and Maggaṅga

Now let us look at the meaning of the words. We must understand the meaning of Magga, Magga Citta and another word Maggaṅga. I won't talk much about the word 'Maggaṅga' here because it is not in this section of the *Manual*. They are respectively Path, Path consciousness and factors of Path. Magga means the group of eight factors together. You know the eight factors — Right Understanding, Right Thought and so on. The eight factors together as a group are called Magga. Each one of them is called factors of Magga. In Pāḷi that is Maggaṅga. Like in Jhāna we have Jhānaṅga. 'Maggaṅga' means a part, a limb or a constituent. 'Magga Citta' means a Citta accompanied by these eight factors. So there is Magga,

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consciousness.

Sotāpatti-magga

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this human life he may be reborn as a celestial being, a Deva. Then he will die as a Deva and he will be reborn as a human being. He will attain Nibbāna in that life. That is why he is called a One-returner. He comes back here once. In order to return he has to be reborn in another world and then he comes back here and attain Nibbāna here.

Anāgāmi

The third stage is called Anāgāmi. 'An' comes from Pāli 'na' which means 'not'. 'Āgāmi' means 'one who comes back'. Anāgāmi means 'one who does not come back'. 'Who does not come back' means 'who does not come back to this world'. Here world is interpreted to mean the human world but also the world of the Devas. This being does not come back to the cycle of rebirth and death. If you say he is not coming back to the cycle of rebirth and death, he would be an Arahant. It is said that an Anāgāmi does not return to the cycle of rebirth and death. He will still have more rebirth as a Brahma. He will not have rebirths as a human being or Deva, but he will have rebirths as a Brahma. What he does not come back to is this life, you will be reborn in the world of Brahmas, not in the human world, not in the world of Devas. You will be reborn as a Brahma. Then you may attain Nibbāna in the first realm. Or if not there, you may attain Nibbāna in the second, third or fourth realm. And in the fifth realm you will surely attain Nibbāna. An Anāgāmi is one who does not come back by way of rebirth to this world to the world of Devas or celestial beings. Anāgāmi-magga Citta means 'Path consciousness'. This sense

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Arahatta

Arahatta comes from the word 'Arahanta'. Arahatta is an abstract noun, Arahanta is a common noun. Arahatta means the state of being an Arahant. Arahant is explained to have many meanings. The Commentators are very adept in playing with words. They look at the roots, the prefixes and get many meanings for one word. It is difficult to know which is the real original meaning of the word. Arahant — there are many meanings for this. One meaning is that an Arahant is worthy to accept gifts. That means if we make gifts to such a person, we will get abundant results because he is so pure. He is like a field with good soil. Another meaning of Arahant is a person who has killed the mental defilements. Actually it means a person who has killed the enemy. In that case the word comes from 'Ari' and 'Han'. 'Ari' means enemy and 'Han' means to kill. So one who kills the enemy is called an Arahant. Here kill means to destroy. Enemy means the mental defilements. It comes down to one who has destroyed, who has eliminated, who has eradicated all mental defilements. His Magga Citta is called Arahatta-magga Citta.

The word 'Phala' means fruit, fruition, result. There are different kinds of Sotāpannas, Sakadāgāmīs and Anāgāmīs. If you are interested you may pick up the *Visuddhimagga* and read it. I will not burden you with the details of the different kinds of Sotāpannas, Sakadāgāmīs and so on. In the beginning I think it is best to understand what is simple first. Then later on you can go to the complicated things.

With regard to these four stages we must understand what factors, what mental defilements are eradicated. We must also understand what are the results of enlightenment and what changes there are after enlightenment.

Let us examine the removal of fetters by different Maggas (see CMA, IX, Table 9.3 Eradication of Defilements by the Paths, p.360).

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When describing the Noble Persons, the Buddha used the ten fetters (see CMA, VII, §§10-11, p.268-269). Actually fetters and mental defilements overlap each other (also see CMA, VII, Table 7.1, p.270). What are in the fetters are also in the mental defilements. There are ten fetters. The first five are called lower fetters. That is because they drag you down to lower states of existence. The other five are called upper fetters.

At the first stage (that means the first Magga) what are eradicated or what are removed? The first fetter is Kāmarāga, sense-desire. The intensity of that sense-desire which is removed is "strong". Strong means strong enough or bad enough to lead to woeful states. That means at the first Magga, Kāmarāga or sense-desire is eradicated but not all of it, just some degree of Kāmarāga is eradicated. We use the word 'strong' here. Strong means strong enough to drag you to the four woeful states.

Next is Paṭigha. That means ill will, anger or Dosa. Paṭigha that is strong enough to lead to the four woeful states is removed.

The third one is Sakkāya-diṭṭhi, self-illusion. That is the wrong belief that there is a self or belief in self. A Sotāpanna eradicates all of that belief. All means total eradication, not just one level or whatever, but all of Sakkāya-diṭṭhi, all of self-illusion the first Magga eradicates. So it will not arise anymore.

The next one is Sīlabbata-parāmāsa, adherence to habits and practices. The usual translation is adherence to rites and rituals. Here adherence to rites and rituals means believing rites and rituals are the way to freedom from suffering. If you believe that way, you have Sīlabbata-parāmāsa. Adherence to habits and practices means taking these practices to be the right way for liberation. Actually it is

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wrong view, *Diṭṭhi*. This is also eradicated totally by the first Magga.

The other one is *Vicikicchā*, doubt about the Buddha, Dhamma, Saṃgha and so on. The first Magga eradicates all doubt.

So the first Magga eradicates self-illusion, adherence to habits and practices, and doubt once and for all. These will never arise in the mind of a *Sotāpanna*. A *Sotāpanna* will never have self-illusion, never have a wrong belief about habits or practices, and he will never have doubt. Sense-desire and ill will he still has. His sense-desire and his ill will are not strong enough to lead him to the four woeful states. That is why a *Sotāpanna* is not born in the four woeful states. A *Sotāpanna* will never be reborn in the four woeful states. That is because he has no mental defilements that are strong enough to lead him to these four woeful states. It is said in the Suttas that all Noble Persons beginning with a *Sotāpanna* keep the five precepts always intact. A *Sotāpanna* will not break any one of the five precepts. His purity of morals is accomplished at the moment of enlightenment. A *Sotāpanna* will never kill a living being, will never steal, never lie, never drink intoxicants. It is said that a *Sotāpanna*, if he does not reach any higher stages until the seventh life, will become an Arahant in that life. As a *Sotāpanna* he may be reborn a maximum of seven times. In the seventh life he will surely become an Arahant. He will reach all the higher stages. A *Sotāpanna* is said to have only seven more rebirths. In the Jewel Sutta the Buddha said, "They do not take an eighth rebirth." At most they will take seven rebirths, that is if they do not reach higher stages in the remaining lives. For example, a person may become a *Sotāpanna* here. Then, let us say, he is reborn as a Deva. While he is a Deva, he may practise meditation again and he may reach the second stage, the third stage and so on. If so he is no longer a *Sotāpanna*. He becomes a *Sakadāgāmi*, *Anāgāmi* or Arahant. When we say he has a maximum of

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seven lives to go, it means if he does not reach any higher stage until the last life.

The second Magga removes sense-desire and ill will which are gross. Gross here means not so strong as "strong". The mental defilements remaining are not strong but still somewhat gross. Here we have to understand there are three levels of sense-desire and ill will. There is that which is strong enough to lead to the four woeful states, that which is not so strong but still bad, and then a very subtle one. This second Magga does not eradicate totally any more mental defilements. But it makes sense-desire and ill will less intense. It makes these fetters weaker. They are already weak after the first stage of enlightenment. After the second stage of enlightenment they are much weaker. Maybe there is just a little sense-desire and ill will remaining. The second Magga does not eradicate any more mental defilements, but it attenuates or it makes meager sense-desire and ill will. A Sakadāgāmī still has sense-desire and ill will. A Sakadāgāmī is still capable of getting angry, but this anger would be very mild.

When a person reaches the third stage, that Magga eradicates sense-desire and ill will, which are subtle, which are remaining. After that there are no more sense-desire and ill will. We can say that the third Magga or Anāgāmī-magga eradicates sense-desire and ill will once and for all. So sense-desire and ill will will never arise in an Anāgāmī. Sense-desire means desire for sense-objects. If a lay person becomes an Anāgāmī, can he continue living as a married person? He cannot live as a married person anymore although he may lead a household life. He is not capable of living a married life. There was a potter by the name of Katthikara during the time of the Buddha Kassapa. He was a lay person. He was also an Anāgāmī. He led an unmarried life. So after becoming an Anāgāmī a person cannot live a married life. He may remain a lay person. It is said that by nature an Anāgāmī always keeps

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eight precepts. He doesn't have to take eight precepts, but he will keep those eight precepts. The most obvious of these precepts is not eating after the noon hour. An Anāgāmi will not eat in the afternoon.

Then the fourth Magga is Arahatta-magga. When one becomes an Arahant, what does one remove? The remaining ones. Greed for fine-material — that means attachment to Brahma world, fine-material Brahma world. Arūparāga means greed for immaterial. That means attachment to Arūpāvacara realm. At the fourth stage Māna is eliminated. Māna is conceit. With the arising of Arahatta-magga Citta Uddhacca is eradicated. Uddhacca is restlessness. The unwholesome factor Avijjā is eradicated. Avijjā is ignorance. Five are eradicated by the fourth Magga. When a person becomes an Arahant, these five are all gone. The others are eradicated by the three previous Maggas, and these five by the fourth Magga. When a person reaches the fourth Magga, he has no fetters at all or no mental defilements at all. An Arahant is totally free from mental defilements. However great a provocation is, he will not get angry. However beautiful the object is, he will not be attached to it. A person who has reached the fourth stage of enlightenment is totally free from mental defilements.

With regard to mental defilements there are ten. You will find them in the seventh chapter. As to the mental defilements (In Pāḷi we call them Kilesas.) the first Magga totally eradicates wrong view (Diṭṭhi) and doubt (Vicikicchā). The second Magga does not eradicate any more. A Sakadāgāmi just weakens the remaining Kilesas. The third Magga eradicates anger (Dosa). The fourth Magga eradicates the remaining seven mental defilements. An Anāgāmi has eradicated ill will or Dosa altogether. An Anāgāmi is incapable of getting angry. He will not be afraid of anything because fear is understood to be a manifestation of Dosa. It is a passive Dosa. When one reaches the third stage of enlightenment, one will not be afraid of anything. He will not be afraid of death. He

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is like an Arahant in that way.

There are twelve Akusala Cittas. How many of the Akusala Cittas are eradicated by first Magga? First you must understand what mental defilements are eradicated. Wrong view and doubt are eradicated. Which Cittas are accompanied by wrong view? How many Cittas are accompanied by wrong view? Four are accompanied by wrong view and one is accompanied by doubt. So a Sotāpanna eradicates five types of consciousness. The four accompanied by Diṭṭhi and the one accompanied by doubt will not arise in him anymore. Five Akusala Cittas will not arise in a Sotāpanna. The Once-returner does not eradicate anything. What he does at that stage is to weaken the remaining defilements, but he doesn't eradicate any of them.

When a person reaches the third stage, he removes sense-desire and ill will altogether. What Cittas does he eradicate? The two accompanied by Dosa. He still has some Lobha. He has not destroyed Lobha altogether. But he has no Dosa, so he eradicates the two Dosamūla Cittas.

Then the Arahant eradicates all the remaining Akusala Cittas. How many? The Sotāpanna eradicates five. The Anāgāmī eradicates two. So an Arahant eradicates the remaining five. What are the remaining five? Those not accompanied by Diṭṭhi from Lobhamūla Cittas. How many? There are four Akusala Cittas not accompanied by wrong view and then there is the one from Mohamūla Citta accompanied by Uddhacca (restlessness). So the four types of consciousness accompanied by Lobha but not accompanied by wrong view and Mohamūla Citta accompanied by restlessness are eradicated by the Arahant. Among twelve Akusala Cittas five are eliminated at the first stage of attainment. Two are eliminated by the third stage. The five remaining are eradicated by the fourth stage.

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No Kiriya in Lokuttara Cittas

We find only eight Lokuttara Cittas, Kusala and Vipāka, but no Kiriya. In the Rūpāvacara there are five Kusala, five Vipāka and five Kiriya. In the Arūpāvacara also there are four Kusala, four Vipāka and four Kiriya. Why are there no Kiriya in Lokuttara or Supramundane consciousness?

The first answer is because Magga Citta only arises once. If Magga Citta arose more than one time, it would become a function of Kiriya consciousness. If the Arahatta-magga, the fourth attainment could arise again in an Arahant, it would become a Kiriya Citta. But Magga Citta arises only once in the mind of a person. It never repeats itself. Why? Because Magga Citta arises only once, there is no Kiriya Citta in Lokuttara. Magga Citta arises only once because it can accomplish its function by arising once. Its function is to eradicate mental defilements. It can eradicate mental defilements just by one stroke. It does not have to arise again to eradicate mental defilements. So it can do its function by just arising once. Magga Citta does not arise again. That is why there is no Kiriya in Lokuttara Cittas.

For living happily in this life — that means to enjoy the bliss of liberation there are Phala Cittas. That means if a Magga Citta can arise again and again (Magga Citta takes Nibbāna as object), it would be very enjoyable. It is very enjoyable when Magga Citta arises because it takes Nibbāna as object. Nibbāna is the absence of all suffering. So the meditator experiences real Sukha, real happiness when Magga Citta arises. After the arising and disappearing of that Magga Citta, if he wants to enjoy that bliss again, he enters into Phala Cittas. That job, that responsibility of enjoying the bliss of emancipation is taken by Phala Cittas. Magga Citta does not have to arise again for that purpose. That purpose is taken

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care of by Phala Cittas. That is why Magga Citta can arise only once. Since Magga Citta can only arise once, there can be no Kiriya in Lokuttara Cittas.

After becoming Arahants, beings want to enjoy happiness. Their enjoyment of happiness is having a series of consciousness which takes Nibbāna as object. When the mind is on Nibbāna, the person feels very peaceful. For that purpose there are Phala Cittas. After becoming an Enlightened Person, a Sotāpanna, that person can enter into Sotāpanna-phala attainment whenever he likes. During the time he has decided — for example, one day, two days, three days — only Phala Cittas will arise uninterruptedly. The limit for human beings is seven days. That task is taken by the Phala Cittas. So Magga Cittas do not have to rise again. That is why there are no Kiriya Cittas in Lokuttara. There are only eight Lokuttara Cittas. Magga Citta can do its function of eradicating mental defilements by just arising once. If it can do this function by just arising once, there is no use in it arising again. That is why it only arises once. For living happily in this life — that means for the enjoyment of the bliss of emancipation — there is Phala-samāpatti. So the Magga Citta only arises once. That is why there are no Kiriya Cittas in the Supramundane consciousness.

Review of Cittas

We have come to the end of 89 Cittas — 81 mundane Cittas and eight Supramundane Cittas. So altogether there are 89 types of consciousness.

Let's go back to the beginning. How many are Akusala? Twelve Cittas are Akusala. How many are Kusala? There are Kāmāvacara Kusala eight, Rūpāvacara Kusala five, Arūpāvacara Kusala four and Magga four. Altogether there are 21. So there are twelve Akusala Cittas and 21 Kusala Cittas.

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How many resultant (Vipāka) Cittas are there? The CMA says 36. There are 15 from Ahetuka, eight from Kāmāvacara Sobhana, five from Rūpāvacara and four from Arūpāvacara and four from Lokuttara. Phala and Vipāka are the same. So altogether there are 36. How many Kiriya Cittas are there? There are three from Ahetuka, eight from Kāmāvacara feeling, five from Rūpāvacara and four from Arūpāvacara. So we get twenty. So again we have twelve Akusala, 21 Kusala, 36 Vipāka and twenty Kiriya. How many Kāmāvacara Cittas, how many types of consciousness are there pertaining to the sense-sphere? There are 54 Kāmāvacara Cittas. How many Cittas are Rūpāvacara? There are 15 Rūpāvacara Cittas. How many Cittas are Arūpāvacara? We have 12 Arūpāvacara Cittas. How many Cittas are Lokuttara? There are eight Lokuttara Cittas. So we have altogether 89 types of consciousness. We can go through it by feelings also — how many are accompanied in ~~So~~ ~~mana~~ ~~ecc~~ feeling how many B=□

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The next group is Arūpāvacara. There are four Kusala, four Vipāka and four Kiriya.

How many first Jhāna Cittas are there among the 27 Mahaggata Cittas? Do you remember the word 'Mahaggata'? 15 Rūpāvacara and 12 Arūpāvacara together are the 27 Mahaggata Cittas. There are three first Jhāna Cittas. There are three second Jhāna Cittas. There are three third Jhāna Cittas. We have three fourth Jhāna Cittas. And we have 15 fifth Jhāna Cittas — three from Rūpāvacara and twelve from Arūpāvacara. When we add them all up, we get 81 types of consciousness. They are called Lokiya, pertaining to Loka, this world, the world of five aggregates.

When we transcend the world, then we get into Lokuttara Cittas. How many Lokuttara Cittas are there? Eight Lokuttara Cittas. Four are Kusala and four are Vipāka. Lokuttara Kusala Cittas are called Magga Cittas. Lokuttara Vipāka Cittas are called Phala Cittas. What are the four Magga Cittas? The four Magga Cittas (one Citta at each level of attainment) are experienced by the Stream-enterer (Sotāpanna), Once-returner (Sakadāgāmi), Non-returner (Anāgāmi), and Arahant. Phala Cittas immediately follow the Magga Citta. Phala Cittas can arise again and again in that person.

Forty Lokuttara Cittas

We come to the end of the eight kinds of Lokuttara consciousness. The eight Lokuttara Cittas can be reckoned as forty. It depends on what kind of Magga Citta arises in a given person. Understanding this is a little complicated. First we have to understand that the Jhāna Cittas and also the Magga Cittas when they arise are accompanied by Cetasikas. Among the Cetasikas there are the eight factors of Path and five factors of Jhāna. When a Magga Citta arises, there are 36

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Cetasikas arising together with it. Among them are Vitakka, Vicāra, Pīti, Vedanā (either Somanassa or Upekkhā) and Ekaggatā. They are present with the Magga Citta. That first we must understand.

There are different kinds of people getting Magga and Phala Cittas. There are those who practise Vipassanā only. Those people are called dry Vipassanā practitioners. We are dry Vipassanā practitioners. We do not practise Jhāna. We just practise Vipassanā. For a person who practises Vipassanā only, who has no Jhānas, when he attains, let's say, first Magga, there will be 36 Cetasikas associated with it. Among those Cetasikas will be Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. So his Magga Citta resembles the first Jhāna of Rūpāvacara. First Rūpāvacara Citta is accompanied by how many factors of Jhāna? First Rūpāvacara Citta is accompanied by five factors of Jhāna. With this Magga Citta there are also five Jhāna factors. So by way of Jhāna factors this Magga Citta resembles first Rūpāvacara Jhāna Citta. That Magga Citta is called first Jhāna Magga-citta.

Sometimes a person may have attained Jhānas, but

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What about a person who contemplates not on miscellaneous formations but on the Jhānas themselves? Jhānas can be the objects of Vipassanā meditation. If you have Jhāna you may first enter into that Jhāna. Then emerging from that Jhāna you may take the Jhāna as an object of Vipassanā. In that case it is not easy to determine what kind of Magga that person will have. With regard to this there are three opinions. We may call them three schools. There are three teachers who had different opinions about this.

The first teacher said that what is important, what determines the Jhāna level of Magga Citta is the basic Jhāna. Basic Jhāna means the Jhāna which is made the basis of Vipassanā meditation. That means he enters into Jhāna first. Then he emerges from that Jhāna. He may take that Jhāna or other Jhānas as object of Vipassanā. He may also take miscellaneous formations as the object of Vipassanā. But according to that first teacher, what is important is the Jhāna which is made the basis of Vipassanā meditation. His Magga will resemble that basic Jhāna. If his basic Jhāna is first Jhāna, then his Magga will resemble first Jhāna. If his basic Jhāna is fifth Jhāna, then his Magga will resemble the fifth Jhāna. When his Magga Citta arises, there will be no Vitakka, Vicāra, Pīti or Sukha, just Upekkhā and Ekaggatā. This is one teacher's opinion. According to that teacher, what is important, what determines the level of Magga Citta is the Jhāna which is made the basis for Vipassanā. That means the Jhāna which is entered into first.

There is another teacher who says it is not important which Jhāna is made the basis for Vipassanā, but the Jhāna which is made the object of Vipassanā is what is important. A person may enter into first Jhāna. Then he may emerge from that Jhāna. And he may practise Vipassanā on second Jhāna or third or fourth or fifth Jhāna. What Jhāna will his Magga

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resemble? Let's say he enters first Jhāna. Then he emerges from that Jhāna. Next he practises Vipassanā on second Jhāna. According to the second teacher, his Magga will resemble second Jhāna. According to the first teacher, his Magga will resemble first Jhāna. Now you see the difference of opinion. So the first teacher said the basic Jhāna is important as a determining factor. The second teacher said the contemplated Jhāna is more important. It is the determining factor. Which do you like?

Now there is a third teacher. He said what is important when the basic Jhāna and the contemplated Jhāna are different — what is important or what determines that person's Magga is that person's wish. That person enters into first Jhāna. Then he emerges from first Jhāna and contemplates on second Jhāna. But if he wishes for first Jhāna, then his Magga will resemble first Jhāna. If he wishes for second Jhāna, the contemplated Jhāna, his Magga will resemble the second Jhāna. His Magga will resemble the basic Jhāna or contemplated Jhāna according to his wish.

Then if he has no particular wish what will happen? The Magga will resemble the higher Jhāna. If he makes first Jhāna as a basis and second Jhāna as the object of contemplation and he has no particular wish, then his Magga will resemble second Jhāna because second Jhāna is higher than first Jhāna.

Now you understand. Let us examine how Magga Cittas resemble Jhānas. I think I told you that Magga Cittas and Phala Cittas are also called Jhānas. That is so because they examine closely the characteristics and for Phala Cittas they examine closely the true characteristics of Nibbāna. So the Lokuttara Cittas may also be called Jhāna because they examine closely the characteristics. The culmination of the examination of characteristics is accomplished at Magga.

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Another explanation is that they resemble Jhānas. That is why they are called Jhānas. We must understand Magga Citta and Jhāna Citta. Magga Citta is not Jhāna Citta. Actually Jhāna Citta is not Magga. Here Magga Citta is called first Jhāna Magga-citta. We are using both — second Jhāna Magga-citta, third Jhāna Magga-citta and so on. We are combining Jhāna and Magga here. When we combine these two and say first Jhāna Magga-citta, we mean Magga Citta which resembles, which is like the first Rūpāvacara Jhāna. It is not Jhāna. If it were Jhāna, it would have to take a concept as object, like a Kasiṇa sign. If it is a Magga Citta, it must take Nibbāna as object. So they are different. If it is a Jhāna, it must take a concept and others as object. If it is a Magga Citta, it must take Nibbāna as object. If we say first Jhāna Magga-citta, we mean a Magga Citta which resembles the first Jhāna in terms of factors of Jhāna.

We have four components to consider here: the basic Jhāna, the contemplated Jhāna, the person's wish, and the arising of Magga. Suppose a person makes the first Jhāna as the basic Jhāna. That means he enters into first Jhāna. Then emerging from that Jhāna, he contemplates on (That means he practises Vipassanā on) miscellaneous formations. Miscellaneous formations means mind and matter. It could be rising and falling of the abdomen, in-and-out breaths, pain or noise. They are called miscellaneous formations. He has no wish. The arising Magga will resemble first Jhāna. All five of the Jhāna factors will be present with that Magga Citta because the person has no disgust for any of the Jhāna factors.

The second one is no basic Jhāna. He contemplates on the first Jhāna and he has no particular wish. His Magga will resemble first Jhāna.

The next one is the basic Jhāna is first Jhāna. The

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contemplated Jhāna is second Jhāna. If a person wishes for first Jhāna (That means the person wishes that his Magga resemble the first Jhāna), then according to his wish, the Magga will resemble first Jhāna.

The next one is the basic Jhāna. The contemplated Jhāna is second Jhāna. This time he wants a higher one. So according to his wish, the Magga will be a second Jhāna Magga.

Then he makes first Jhāna his basic Jhāna and second Jhāna the contemplated Jhāna. He has no particular wish. What will his Magga resemble? The second Jhāna because the second Jhāna is higher than the first one.

Next he makes second Jhāna his basic Jhāna. First Jhāna is his contemplated Jhāna. There is no particular wish. The resulting Magga resembles second Jhāna.

Then none — the Yogi has no attainment of Jhāna. That person is a dry Vipassanā practitioner. He practises Vipassanā on miscellaneous formations. He cannot have any wish. He has no Jhāna. So his Magga will resemble first Jhāna Magga.

Then there is a Yogi who has the attainment of Jhānas, but he does not make use of any Jhānas as a basis for Vipassanā or as an object of Vipassanā contemplation. Instead he contemplates on the miscellaneous formations. He has no particular wish. His Magga will resemble the first Jhāna.

What about Arūpāvacara Jhānas? Please understand Arūpāvacara Jhānas are fifth Jhānas. If his basic Jhāna is Arūpāvacara Jhāna and his contemplated Jhāna is Arūpāvacara

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Jhāna and he has no particular wish, his Magga will resemble fifth Jhāna. The next one he makes Arūpāvacara Jhāna his basic Jhāna. He contemplates on any Rūpāvacara Jhāna or miscellaneous formations. He has no particular wish. The higher one will prevail.

Then the last one — any Rūpāvacara Jhāna or miscellaneous formation is the basis. The contemplation is on Arūpāvacara Jhāna. He has no particular wish. His Magga will resemble fifth Jhāna.

This discussion has not been comprehensive. We could have many things here. Please understand there must be basic Jhāna, contemplated Jhāna and a person's wish. If there is no person's wish, the higher Jhāna will prevail. If there is a wish, then the Magga will resemble first Jhāna, second Jhāna and so on.

Since Magga can resemble first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna, there are said to be five Sotāpatti-magga Cittas. Similarly there are five Sakadāgāmī-magga Cittas, five Anāgāmī-magga Cittas and five Arahatta-magga Cittas. We get twenty Lokuttara Kusala Cittas.

The same is true for Phala Cittas. There are five Sotāpatti-phala Cittas, five Sakadāgāmī-phala Cittas, five Anāgāmī-phala Cittas and five Arahatta-phala Cittas. We get twenty Phala Cittas. If we add up these two we get forty Lokuttara Cittas. Eight Lokuttara Cittas become forty Lokuttara Cittas because each of the eight Lokuttara Cittas can resemble each one of the Rūpāvacara Jhānas in terms of factors of Jhāna. If we add forty to 81 we get 121 types of consciousness. That is why we always say 89 or 121 types of consciousness. For beginners it is confusing. Why not say 89

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or else 121, not both. We have to say it that way. In one way we have to say 89; in the other way we have to say there are 121 types of consciousness. If you are interested to learn more about the basic Jhāna and the contemplated Jhāna, you can read the *Visuddhimagga* or the *Aṭṭhasālinī*. The *Aṭṭhasālinī* is the Commentary on the first book of Abhidhamma. It is translated in English as *Expositor*.

If you want to read the *Visuddhimagga*, *Aṭṭhasālinī* or Dhammasaṅgaṇī for these individual types of consciousness, you can get the reference from the end of the book on page 376 of the CMA, Appendix One, Textual Sources for the 89 or 121 types of consciousness. If you want to read about the first Akusala Citta, rooted in greed, you will read Dhammasaṅgaṇī paragraph #365 or *Visuddhimagga* chapter 14 paragraphs #90 & #91. And you can read *Expositor* or *Aṭṭhasālinī* page 336. If you want to go to the Texts themselves, you may consult these books. This chart is very helpful to find these Cittas in the Texts.

The order given in this *Manual* and the order given in the Abhidhamma books is different. The order in the Abhidhamma books themselves begins with Kusala, then Akusala Cittas, Vipāka Cittas and Kiriya Cittas. So you get Kāmāvacara Kusala, Rūpāvacara Kusala, Arūpāvacara Kusala first. Next comes Akusala. Then there are Kāmāvacara Vipāka, Rūpāvacara Vipāka and Arūpāvacara Vipāka. Then there is Kāmāvacara Kiriya and so on. The order given in this *Manual* and the Abhidhamma books is different. This chart is very helpful (see CMA, Appendix I-II, p.376-380). You can find them very easily now. That is true if you have the books — the *Visuddhimagga*, Dhammasaṅgaṇī and *Aṭṭhasālinī*. *Visuddhimagga* is translated into English by Venerable Ñāṇamoli as the *Path of Purification*. You can use these references. There are paragraph numbers. They refer to both original Pāli and English translation. The *Aṭṭhasālinī* is by page number. So you can read the *Expositor* in English for these

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types of consciousness.

Sādhū! Sādhū! Sādhū!

Student: [Inaudible].

Sayādaw: The Pāḷi word used is Suññata. Suññata in Theravāda is different I think from Suññata in Mahāyāna. In Theravāda 'Suññata' means empty of permanency, empty of satisfactoriness and empty of soul. Suññata really means in Pāḷi empty of Anicca, Dukkha and Anatta. It does not mean empty, void, nothingness. We will study this in the ninth chapter. When people practise Vipassanā, some people see impermanent nature more clearly. Some see suffering nature more clearly. Some see soulless nature more clearly. Depending on what characteristic they last contemplate on, the Magga is named Suññata-magga. You may translate it as empty, void or whatever. Then Appaṇihita and Animitta and so on — they are the names given to the Magga depending on the quality of the Vipassanā or depending on the aspect of Vipassanā. When you practise Vipassanā at one time, you can only be mindful of one characteristic because mind can only take one object at a time. If you are experienced with Anicca more than the other two characteristics, your Magga will be called Animitta. These are the names of Magga determined by the quality of Vipassanā. Suññata does not mean the same thing here as it does in Mahāyāna. It means void of permanency, void of satisfactoriness and void of soul.

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Review of Chapter One

There are 121 types of consciousness. They are broadly divided into 81 mundane types of consciousness (Lokiya Cittas) and 8 or 40 Supramundane types of consciousness (Lokuttara Cittas). Among the mundane kinds of consciousness what are the sense-sphere types of consciousness (Kāmāvacara Cittas)? They are the 12 unwholesome types of consciousness (Akusala Cittas), the 18 rootless types of consciousness (Ahetuka Cittas), and the 24 beautiful sense-sphere types of consciousness (Kāmāvacara Sobhana Cittas).

Among twelve Akusala Cittas how many are with Lobha? Eight, the first eight are associated with Lobha. How many are with Dosa? Two Cittas are associated with Dosa. How many are with Moha only? Just two, the last two, are associated with Moha only. Moha is with all twelve types of unwholesome consciousness. So we should say Lobha and Moha, Dosa and Moha, and Moha only. When we say Lobha, we mean Moha also. When we say Dosa, we mean Moha also. There are twelve types of unwholesome consciousness.

The next group is the rootless consciousness. How many are there? There are eighteen Cittas that are without roots. How are they subdivided? They are divided into three groups. The first group of Ahetuka Cittas is the resultants of the unwholesome kinds of consciousness (Akusala Cittas). The second group of Ahetuka Cittas is the resultants of wholesome kinds of consciousness (Kusala Cittas). The third group of Ahetuka Cittas is Kiriya or functional. Amongst the resultants of Akusala the first Ahetuka Citta is eye-consciousness. The second one is ear-consciousness. The third one is nose-consciousness; the fourth one is tongue-consciousness and the fifth is body-consciousness. In the Akusala-vipāka the body-

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consciousness is unpleasant. The next one is receiving consciousness and the last one is investigating consciousness.

The next group of Ahetuka Cittas is the resultants of Kusala. The first one is eye-consciousness, the second one is ear-consciousness, the third one is nose-consciousness, the fourth one is tongue-consciousness, and the fifth one is body-consciousness. Here body-consciousness is pleasant. The next one is receiving consciousness. The last two are investigating consciousness. There are two investigating consciousness among the eight resultants of wholesome Kamma.

In the last group of Ahetuka Cittas there are three types of consciousness. What is the first one? Five-sense-door-adverting. The second is mind-door-adverting. The third one is smile-producing consciousness.

Now let us go to the next group. The Cittas in this group are called beautiful sense-sphere consciousness. There are eight wholesome (Kusala) beautiful sense-sphere consciousness. Four are accompanied by pleasant feeling. The other four are accompanied by indifferent feeling. The next group is beautiful sense-sphere resultant consciousness. They are also eight — four accompanied by pleasant feeling and four accompanied by indifferent feeling. The third group is functional or Kiriya consciousness. Again these are eight, four accompanied by pleasant feeling and four accompanied by indifferent feeling. Altogether there are 24. Twelve plus eighteen plus 24 we get 54. These 54 are called Kāmāvacara Cittas, sense-sphere consciousness.

The next group is Rūpāvacara, fine-material or we can just say form-sphere consciousness. The first five Cittas are wholesome. The second five Cittas are resultant. The third five are Kiriya or functional. Considering in an alternative manner,

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there are three first Jhāna Cittas — one that is Kusala, one that is Vipāka, one that is Kiriya. Also there are three second Jhāna Cittas — one that is Kusala, one that is Vipāka, one that is Kiriya. Similarly, there are three third Jhāna Cittas — one that is Kusala, one that is Vipāka, one that is Kiriya. In the same way, there are three fourth Jhāna Cittas — one that is Kusala, one that is Vipāka, one that is Kiriya. And we have three fifth Jhāna Rūpāvacara Cittas, one Kusala, one Vipāka, one Kiriya.

What is the next group of Cittas? They are formless-sphere consciousness. The first group of Arūpāvacara Cittas is Kusala. The second group is Vipāka. The third group is Kiriya. What Jhāna are they? They are fifth Jhāna. All twelve belong to fifth Jhāna. They are accompanied by two Jhāna factors, Upekkhā and Ekaggatā.

Form-sphere and formless-sphere consciousness fifteen plus twelve altogether 27 are collectively called Mahaggata Cittas. There are 27 Mahaggata Cittas. How many are first Jhāna? Three are first Jhāna Cittas. How many are second Jhāna Cittas? There are three second Jhāna Cittas. Then how many third Jhāna Cittas are there? There are three third Jhāna Cittas. How many fourth Jhāna Cittas are there? There are three fourth Jhāna Cittas. And how many fifth Jhāna Cittas are there? There are 15 fifth Jhāna Cittas. Very good. Altogether we get 81 types of mundane consciousness.

Now let us do a difficult thing. The first group of Cittas we talked about is Akusala. How many Cittas belong to unenlightened persons? Unenlightened beings experience all twelve. How many belong to a Sotāpanna? A Sotāpanna still may experience seven unwholesome Cittas. Consciousness accompanied by doubt and the four accompanied by wrong view are eliminated by Sotāpannas. Only seven unwholesome Cittas still belong to Sotāpannas. How many belong to

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Sakadāgāmīs? They may experience the same seven unwholesome kinds of consciousness as a Sotāpanna may experience. How many kinds of unwholesome consciousness still belong to Anāgāmīs? They may still experience five kinds of Akusala Cittas. What two do you take out? The two Dosamūla Cittas are removed. Anāgāmīs eradicate Dosa altogether. Dosa does not belong to Anāgāmīs. How many belong to Arahants? None of the Akusala Cittas belong to Arahants; Arahants do not experience any kind of Akusala or unwholesome consciousness whatsoever. Good.

Is it possible for Akusala Ahetuka Vipāka to arise in the mind of Arahants? Yes. Can Kusala Ahetuka Vipāka arise for Arahants also? Yes, because Arahants can, for example, see both beautiful and ugly objects. They can hear both ugly and beautiful sounds. The three Kiriya Ahetuka Cittas can belong to Arahants also. The last one, smile-producing consciousness is peculiar to Arahants and Buddhas only.

Kāmāvacara Sobhana Kusala Cittas belong to ordinary people, Sotāpannas, Sakadāgāmīs and Anāgāmīs. Let's say, they belong to non-Arahants. Kāmāvacara Sobhana Vipāka Cittas belong to non-Arahants and Arahants. Kāmāvacara Sobhana Kiriya Cittas belong to Arahants only.

Rūpāvacara Kusala Cittas belong to non-Arahants. Rūpāvacara Vipāka Cittas belong to non-Arahants and Arahants. Rūpāvacara Kiriya Cittas belong to Arahants only.

Arūpāvacara Kusala Cittas belong to non-Arahants. Arūpāvacara Vipāka Cittas belong to non-Arahants and Arahants. Arūpāvacara Kiriya Cittas belong to Arahants only.

Now we go to Supramundane consciousness. There are

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eight or forty Supramundane kinds of consciousness. When we say there are eight, we take Sotāpatti-magga to be just one. It is the Magga or Path of a Stream-entrant. When considering in this way, there is one Citta for each level of Supramundane attainment — one for Sotāpatti-magga, one for Sotāpatti-phala, one for Sakadāgāmī-magga, one for Sakadāgāmī-phala, one for Anāgāmī-magga, one for Anāgāmī-phala, one for Arahant-magga, one for Arahant-phala. When we say, there are 89 types of consciousness, we take those as one Citta each. When we say, there are 121, we take it that there are five for each level of attainment — five for Sotāpatti-magga, five for Sotāpatti-phala, five for Sakadāgāmī-magga, five for Sakadāgāmī-phala, and so on. How many Magga Cittas are there? Among the forty Lokuttara there are twenty Magga Cittas. Twenty of the forty Lokuttara Cittas are Path consciousness. The other twenty are Fruit consciousness. Altogether we get forty Supramundane kinds of consciousness. Then when we add forty to 81, we get a total of 121 types of consciousness.

Let us say, there are 89 types of consciousness. Among the 89 types of consciousness how many are Akusala? There are twelve Akusala Cittas. How many are Kusala? There are 21 Kusala Cittas. They are the eight Kāmāvacara Sobhana Kusala Cittas, the five Rūpāvacara Kusala Cittas, the four Arūpāvacara Kusala Cittas, and the four Magga Cittas. How many are Vipāka? The Vipāka Cittas are the fifteen Ahetuka Vipāka Cittas, the eight Kāmāvacara Sobhana Vipāka Cittas, the five Rūpāvacara Vipāka Cittas, the four Arūpāvacara Vipāka Cittas, and the four Phala Cittas. How many are Kiriya? Kiriya Cittas are the three Ahetuka Kiriya Cittas, the eight Kāmāvacara Sobhana Kiriya Cittas, the five Rūpāvacara Kiriya Cittas, and the four Arūpāvacara Kiriya Cittas. There is no Kiriya in Lokuttara. Why is there no Kiriya in Supramundane consciousness? Do you remember? There are no Kiriya in Lokuttara because Path consciousness arises only once.

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If we take 121 types of consciousness, how many Kusala Cittas are there? Altogether there are 37. How many Vipāka Cittas are there? Altogether there are 52 Vipāka Cittas.

How many are accompanied by Somanassa? There are 62 Cittas associated with Somanassa. How many are accompanied by Upekkhā? There are 55 Cittas associated with Upekkhā. How many are accompanied by Domanassa? The two Dosamūla Cittas represent those accompanied by Domanassa. How many are associated with Dukkha? The Ahetuka Citta that arises with unpleasant bodily feeling is accompanied by the feeling Dukkha. Which one is associated with Sukha? The Ahetuka Citta that arises with pleasant bodily feeling is accompanied by the feeling Sukha (see CMA, III, Table 3.1, p.118). Very good. Altogether we get 121 types of consciousness.

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Review Questions

1. What are the two realities?
 - A. Sammuti-sacca = conventional truth,
 - B. Paramattha-sacca = ultimate truth.

2. What are the four Paramatthas examined in the Abhidhamma?
 - A. Cittas = consciousness,
 - B. Cetasikas = mental factors,
 - C. Rūpa = matter,
 - D. Nibbāna.

3. What are three planes of existence?
 - A. Kāmāvacara Bhūmi = sense-sphere world,
 - B. Rūpāvacara Bhūmi = form-sphere world,
 - C. Arūpāvacara Bhūmi = formless-sphere world.

4. What are the Pāḷi terms for mundane and Supramundane and how many states of consciousness does each represent?
 - A. Lokaṇḍa = mundane (81),
 - B. Lokuttara = Supramundane (8 or 40),

5. What are the four classes of consciousness with respect to their nature and how many Cittas are found in each group?

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- A. Kusala = wholesome (37 or 21),
 - B. Akusala = unwholesome (12),
 - C. Vipāka = resultant (52 or 36),
 - D. Kiriya = functional (20).
6. What are the three roots of the unwholesome (Akusala) Cittas?
- A. Lobha = greed,
 - B. Dosa = hatred,
 - C. Moha = delusion.
7. Name the five feelings (Vedanās) and how many Cittas have the particular Vedanā.
- A. Sukha = pleasurable physical feeling (1),
 - B. Dukkha = unpleasant physical feeling (1),
 - C. Somanassa = pleasurable mental feeling (62),
 - D. Domanassa = unpleasant mental feeling (2),
 - E. Upekkhā = neutral feeling (55).
8. Define Sasaṅkhārika and Asaṅkhārika
- A. Sasaṅkhārika is prompted.
 - B. Asaṅkhārika is unprompted or spontaneous.
9. What is the meaning of Vicikicchā?
- A. The term is commonly translated as meaning doubt. In Abhidhamma it means doubt with regard to fundamental spiritual truths like the law of Kamma, Dependent Origination, the ability of the meditation practice to

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eliminate defilements of the mind, etc.

10. What is Citta?

A. Citta is the bare awareness of the object or consciousness of the mind. In Abhidhamma Citta is taken to be present even when a person is 'unconsciousness' or in deep sleep.

11. When an Akusala Citta has Ditthi, what is associated with that state of consciousness?

A. Wrong view is associated with that Citta.

12. With which Cittas is Moha associated?

A. Moha is associated with all 12 Akusala Cittas. With the Mohamūla it is the only root.

13. Define the word 'Ahetuka' and how many Cittas are there in the Ahetuka group?

A. The term Ahetuka means without roots specifically the six roots Alobha, Adosa, Amoha, Lobha, Dosa and Moha. There are 18 Cittas in the Ahetuka group. These Cittas are without roots, but this does not mean they are without a cause.

14. What is the difference between the first and the second group of Ahetuka Cittas?

A. The first group is the result of Akusala Kamma done in the past.

B. The second group is the result of Kusala Kamma done in the past.

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15. Give some examples of passive Dosa.
 - A. Some examples of passive Dosa are fear and sorrow.
16. Define the term Pañcadvārāvajjana.
 - A. Pañcadvārāvajjana is the moment of consciousness in which the mind turns to one of the five senses in the thought process.
17. What is Hasituppāda?
 - A. It is smile-producing consciousness peculiar to Arahants and Buddhas only.
18. How many Cittas comprise the Kāmāvacara Sobhana group and what kind of Cittas are found in each of the three divisions of this group?
 - A. There are 24 Cittas in this group. The first group is made up of Kusala Cittas; the second group is made up of Vipāka Cittas; the third group is made up of Kiriya Cittas.
19. Some of the Kāmāvacara Sobhana Cittas have two roots and some have three roots. What are the two roots common to all of these Cittas? What is the additional root common only to some of these Cittas?
 - A. Alobha (generosity) and Adosa (loving-kindness) are common to all.
 - B. Paññā or Amoha (wisdom) is common to some.
20. What is the difference between the Kāmāvacara Sobhana Kusala Cittas and the Kāmāvacara Sobhana Kiriya Cittas?
 - A. Kāmāvacara Sobhana Kusala Cittas are wholesome

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worldly actions done by worldlings and lower Ariyas. Kāmāvacara Sobhana Kiriya Cittas are worldly actions done by Arahants or Buddhas.

21. What are the five factors in Jhānas?
 - A. Vitakka = initial application of the mind.
 - B. Vicāra = sustained application of the mind.
 - C. Pīti = zest or joy.
 - D. Sukha = happiness.
 - E. Ekaggatā = one-pointedness of the mind.
22. What hindrances do the Jhāna factors temporarily inhibit?
 - A. Vitakka — Thina (sloth) & Middha (torpor),
 - B. Vicāra — Vicikicchā (doubt),
 - C. Pīti — Vyāpāda (ill will),
 - D. Sukha — Uddhacca (restlessness) & Kukkucca (remorse),
 - E. Ekaggatā — Kāmacchanda (sensual desire),
 - F. Upekkhā — Uddhacca (restlessness) & Kukkucca (remorse).
23. What are the two kinds of meditation?
 - A. The two kinds of meditation are Samatha and Vipassanā.
24. How many traditional objects of Samatha meditation are there? What are the major divisions of these objects of Samatha meditation?
 - A. There are 40 traditional objects of Samatha meditation.

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- I. There are 10 Kasiṇa objects.
- II. There are 10 Asubha objects (corpses in various stages of deterioration).
- III. There are 10 recollections (Buddha, Dhamma, Saṃgha, etc.).
- IV. There are the four illimitables (Brahmavihāras).
- V. Loathsomeness of food is one of the meditation objects.
- VI. The four elements is another meditation subject.
- VII. The four formless objects are another group of meditation objects.

25. What are the four Brahmavihāras?
- A. Mettā = loving-kindness,
 - B. Karuṇā = compassion,
 - C. Muditā = appreciative joy,
 - D. Upekkhā = equanimity.
26. What are the three signs of being or of conditioned things?
- A. Anicca = impermanence,
 - B. Dukkha = suffering,
 - C. Anatta = soullessness.
27. Name the four Arūpāvacara Jhānas.
- A. Ākāśānañcāyatana = Jhāna having infinite space as object.
 - B. Viññāṇañcāyatana = Jhāna having infinite consciousness as object.

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- C. Ākiñcaññāyatana = Jhāna dwelling on nothingness i.e. absence of 1st Arūpa Jhāna as object.
- D. Nevasaññānāsaññāyatana = The base having neither perception nor non-perception as object.

[End of Chapter One]

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Cetasikas

The Cetasikas

Now we will go to the second chapter which is a chapter on the Cetasikas. Now you should remember that there are four ultimate truths. The first ultimate truth is Citta. The second ultimate truth is Cetasika. The third ultimate truth is Rūpa. The fourth ultimate truth is Nibbāna.

We have just concluded the section on the first ultimate truth which is Citta. Now we go to the second ultimate truth which is Cetasika. I have told you the definition of Cetasika. Cetasika means what? It means those that arise with Citta or those that arise depending on Citta. Those mental states that arise depending on Citta are called Cetasikas. 'Ceta' means mind, and 'Ika' means depending on. 'Cetasika' means those which depend on Citta for their arising. Only when there is Citta can there be Cetasikas. Cetasikas can arise only when there is Citta, consciousness.

Cittas and Cetasikas arise together. Citta is said to be the forerunner or the leader of Cetasikas. 'Citta' means awareness of the object. If there is no awareness of the object, there can be no contact with the object. There can be no experience of the object. There can be no perception of the object. That is why Citta is said to be the forerunner, is said to be the chief, of these mental states. Citta is the chief though they arise simultaneously, even though they arise at the same time.

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The Cetasikas are those that give color to the Cittas. Actually Citta is one — awareness of the object. Different Cetasikas arise together with Citta. If the Citta arises with beautiful Cetasikas, then the Citta is called beautiful Citta. When Citta arises with unwholesome Cetasikas, then it is called an unwholesome Citta, an unwholesome consciousness. Actually it is the Cetasikas that differentiate one type of consciousness from another.

The Characteristics of Cetasikas

There are characteristics of these Cetasikas given in the *Manual*. I want you to look at the CMA, the second chapter, page 77.

- One characteristic of Cetasika is that it arises together with consciousness.
- Another characteristic is that it ceases or disappears together with consciousness.
- Another characteristic is that it has the same object as consciousness.
- Another characteristic is that it has the same base as consciousness.

These are called the four characteristics of Cetasikas. For something to be called a Cetasika, it must have these four characteristics.

The first characteristic is that Cetasikas arise together with consciousness. Cetasikas must arise simultaneously with the Citta. Cittas and Cetasikas exist for only three sub-moments — arising, continuing and disappearing. They arise together. Those that arise together with Citta are called Cetasikas. Cetasikas must arise together with Citta.

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But that is not enough because material properties also arise at the same time as Citta. The same material properties, for example, those caused by Citta, and also those caused by Kamma, arise at the same time together with Citta. The first characteristic is not enough to prevent others from being called Cetasika.

The second characteristic is put here, that is, ceasing together with consciousness. That means Cetasikas disappear at the same time with consciousness. Material properties are said to last for the duration of 17 thought moments. They may arise together with Citta, but they do not cease together with Citta. They stay on until the 17th thought moment. So when this second characteristic is put here, we know that those material properties are not Cetasikas. In order to leave those material properties out the second characteristic is given. A Cetasika must arise together with Citta and cease together with Citta.

Still that is not enough. You will understand it after you study the sixth chapter. Abhidhamma is like a jigsaw puzzle. Until you put in the last piece the picture is always imperfect. If you don't understand the explanations, don't worry. After the sixth chapter you will understand. Nobody has to tell you at that time. There are two material properties called bodily intimation and vocal intimation. Bodily intimation means that by gestures we let others know our desires. When I use this gesture, you know that I am calling you in the United States. In Burma it is different. That is bodily intimation. Now I am talking and you are listening to me. My talking is called vocal intimation. It is said that bodily intimation and vocal intimation arise and cease together with Citta. They do not last for 17 thought moments like other material properties. They last for as long as one thought moment.

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It is not enough just having the first two characteristics. So we have the third one — having the same object as consciousness. That means Cetasikas take the same object as consciousness. Bodily intimation and vocal intimation belong to material properties, to material qualities. Since they are material properties, they are objects, but they do not take objects. They are not conscious of the object. They are not cognizing. When we say, having the same object as consciousness, we prevent those two from being called Cetasikas. To leave those two, bodily intimation and verbal intimation, from being called Cetasika we have the third characteristic.

What about the fourth? There is nothing more needed to prevent any other thing from being called Cetasika. Cittas and Cetasikas when they arise in five aggregate existences always have the same base. Base here means the eye, the ear, the nose, the tongue, the body and the heart. These are called the bases of consciousness. Consciousness depends on one of these bases to arise. For example, seeing consciousness depends on the eye to arise. If we do not have the eye, we do not see and so there is no seeing consciousness. If we do not have the ear, we do not hear. So there is no hearing consciousness and so on. When consciousness arises in five aggregate realms, five aggregate existences as in human beings, it always has a base. Citta and Cetasikas must have the same base. If Citta depends on the eye, then Cetasikas must also depend on the eye. So they have the same base as consciousness. These four are called the characteristics or the marks of Cetasikas. In order for a state to be called a Cetasika it must answer these four conditions. The first one is arising together with Citta. The second one is ceasing together with Citta. The third one is having the same object as Citta. The fourth one is having the same base as Citta. Such states are called Cetasikas.

There are 52 Cetasikas. These 52 Cetasikas are given

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in this *Manual* systematically. The order given in this *Manual* and the order in Abhidhamma books and the *Visuddhimagga* are different. But I think the order here is better because it groups Cetasikas with how many Cittas they arise with and so on. These Cetasikas are mentioned in the first book of Abhidhamma and then there is a Commentary on that book. Also these Cetasikas are mentioned in the *Visuddhimagga*. If you want to read more, you may read the *Visuddhimagga* or the Commentary to the first book of Abhidhamma which is called the *Expositor* in English. I think that considerable information is given in this CMA. I think it is enough if you read this CMA, but if you want to read more, you may read those books.

Cetasikas in Groups

The 52 Cetasikas are divided into groups. The first group is called in Pāli 'Aññasamāna'. There are 13 Cetasikas in this group. These Cetasikas in the Aññasamāna group are called in the CMA "ethically variable" on page 78. They may be with Kusala Cittas, Akusala Cittas, Vipāka Cittas or Kiriya Cittas. They are variable.

The next group is Akusala. You are familiar with Akusala. There are 14 unwholesome Cetasikas.

The next group is Sobhana Cetasikas, beautiful mental factors. There are 25 Sobhana Cetasikas.

The first division is Aññasamāna or ethically variable 13. Next is Akusala 14. And finally there are 25 Sobhana Cetasikas.

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Aññasamāna

Why are they called Aññasamāna? Ethically variable is not the translation of the word 'Aññasamāna'. 'Añña' means the other. 'Samāna' means to be common. So 'Aññasamāna' means to be common with the other. What does it mean, common with the other? The ethically variable are common with both Kusala and Akusala and also with Vipāka and Kiriya as well. When they arise with Kusala, they are also common to Akusala and others, not at the same moment, but they can be with Akusala also. When they are with Akusala, they can be with Kusala at some other time. They are called common to others. That means they are common to both. Bhikkhu Bodhi uses the words 'ethically variable'. Anything that can go with both can be called Aññasamāna. If you can be with this person and then the other person, you can be called Aññasamāna. You can go with both persons. There are altogether 13 of them, Aññasamāna or ethically variables. When they are with Kusala, they have the quality of Kusala. When they are with Akusala, they have the quality of Akusala. They can vary. What determines the quality of these Cetasikas is the Akusala and Kusala nature of the other mental factors.

Sabbacitta-sādhāraṇa

Aññasamāna 13 Cetasikas are subdivided into two groups. The first group is called in Pāli 'Sabbacitta-sādhāraṇa'. 'Sabba' means all. 'Citta' means consciousness. 'Sādhāraṇa' means common. So 'Sabbacitta-sādhāraṇa' means Cetasikas that are common to all Cittas, but the literal meaning is simply common to all consciousness. 'Sādhāraṇa' means common. So 'Sabbacitta-sādhāraṇa' means all-consciousness-common — common to all consciousness. They are translated as the universals. Since they are universal, since they are common to all Cittas, they will arise with every Citta. Whatever Citta arises, they will arise with that Citta. Whatever Citta arises, they will arise with it. They are the essential mental properties of cognition, essential mental properties of cognizing an

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object. There are altogether seven of them. These seven are called universals. They will arise with every type of consciousness.

Phassa

The universal Cetasikas (Sabbacitta-sādhāraṇa) are in Pāḷi Phassa, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriya and Manasikāra. What is Phassa? Phassa means contact. Contact here does not mean physical contact. It is mental contact. When some object comes into the avenue of the senses — the eyes, the ears or whatever — there is the awareness of the object. Then there is the vivid experience of that object. That is what is called Phassa, contact. It is the impingement of the object on the mind. Phassa means touching. Although the word 'touch' is used, the touch is not physical but mental. Although we do not touch physically, we are always touched by something. We see something there, and we are happy, or we are afraid, or we are sad. Phassa is like that. This Phassa or contact is evident when we see someone eating sour fruit. You have saliva in your mouth. This is caused by Phassa. You may have gone to the circus. When they are walking on the rope, you have some fluttering in your heart, in your chest. That is caused by Phassa. Sometimes when you are very afraid, you are paralyzed. You cannot do anything. You are like a cripple. That is caused by Phassa.

In my younger days I lived in Sagaing Hills. It is a religious sanctuary. Only monks and nuns live there. It is a hill. So there are small trees, thickets and a forest. At night the leopards would come down to drink water in the river. When the dogs got the smell of the leopard, they did not move at all. They were very easy prey for the leopards to pick up. That is Phassa. They were paralyzed. Although there is no physical touch, there is this mental contact.

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If you are a person who is afraid of ghosts, you may see something in the dark and you think it is a ghost. Then you may tremble. All these are the manifestations of Phassa or contact. Whenever an object comes into the avenue of the senses, there is always Phassa or contact.

Four Aspects

When we study these mental states, the Commentaries give us four aspects of each Cetasika. Out of the four aspects, three can be seen during meditation. If you have good concentration and you watch them, you will come to see these aspects. It is good to understand these four, although you may not remember them all. In the CMA on page 29 they are called "four defining devices by means of which it can be delimited." They are 1. characteristic 2. function 3. manifestation 4. proximate cause. It is good if we can understand these four aspects of each mental property. The Commentaries always give these four defining devices or four aspects of each mental state.

The first one is called characteristic or mark. By this mark we know that it is Phassa. By this mark we know it is Vedanā and so on. That mark is called Lakkhaṇa in Pāḷi. It is the salient quality of the phenomenon. It is the individual characteristic or individual essence.

Then there is what is called Rasa in Pāḷi. Rasa directly translated means taste, the taste of a mental state. Rasa is said to be of two kinds actually. One is Kicca, function. The other is achievement of the goal, some kind of result. So there are two kinds of Rasa — the function (Kicca) and achievement (Sampatti).

Number three is manifestation. Here also there are

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two. ‘Paccupaṭṭhāna’ means manifestation to the mind of the Yogi. When a meditator contemplates on Phassa or watches Phassa, he will see how Phassa appears to his mind, how Phassa manifests to his mind. That manifestation is called in Pāli Paccupaṭṭhāna. Also the result is called Paccupaṭṭhāna. There are two kinds of Paccupaṭṭhāna — mode of manifestation or the result.

Number four is proximate cause (Padaṭṭhāna), what is the near cause of Phassa and so on. These four are given for almost all of the Cetasikas in the *Expositor* as well as in the *Visuddhimagga*. In this CMA they are also given. It would be good for you to read those sources.

Please look at Phassa on page 78 of the CMA.

“In terms of the fourfold defining device used in the Pāli Commentaries, contact has the characteristic of touching.”
(CMA, II, Guide to §2, p.78)

That is not physical touching.

“Its function is impingement, as it causes consciousness and the object to impinge (to come together or to touch together). Its manifestation is the concurrence of consciousness, sense faculty, and object.” (CMA, II, Guide to §2, p.78)

It manifests itself to the mind of the Yogi as the coming together of the three.

Let us say, it is seeing consciousness. There is the eye. There is the visible object. When the visible object comes into the avenue of the eye, there is seeing consciousness. When these three arise, Phassa also arises. Phassa is something like the concurrence, the coming together of these three.

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“Its proximate cause is an objective field that has come into focus.” (CMA, II, Guide to §2, p.78)

That means an object that comes into the focus of the sense faculty, something which comes into the avenue of the eye or which comes in front of our eye. If a visible object does not come into the avenue of our eye, we do not see. The statues at my back right now do not come into the avenue of my eye. So I don't see them and I have no seeing consciousness. So Phassa has touching or contact as its characteristic. Its function is impingement. Its manifestation is the concurrence of the three. Its proximate cause is the object. Because if there is no object, there can be no contact with the object.

Vedanā

The second one is Vedanā. You are very familiar with Vedanā. Vedanā is feeling. Feeling is a mental factor here. It is not physical. There may be pain as a physical thing. The experience of that pain is what we call feeling. Feeling is actually not in your physical body but in your mind. That mental factor which experiences the object either pleasant, or unpleasant, or neutral is called Vedanā or feeling.

It is said that other mental factors also experience the object, but it is Vedanā that experiences the object to the full extent. That is why feeling alone is called Vedanā and not the other mental factors. Other mental factors also have some kind of feeling of the object. Their feeling of the object is minimal, but Vedanā experiences the taste of the object fully. And so it is called feeling or Vedanā.

Vedanā is compared to a king enjoying fully the food offered to him by a cook. The other mental factors are compared to that cook. The cook must cook dishes for the

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king. Then he must take the food to the king and taste a little of the food to make sure there is no poison or whatever in the food. He has to take just a little of the food. So his enjoyment of the food is minimal. It is the king who sits down and enjoys the food as much as he likes. In the same way, it is feeling, it is Vedanā that experiences to the full extent the object. (I do not want to use the word 'enjoy' because that is for pleasant things only. Here it is for unpleasant things also.)

“Feeling is said to have the characteristic of being felt.”
(CMA, II, Guide to §2, p.80)

I think that is not quite right. He was deceived by the word 'Vedayita' in Pāḷi. Vedayita can be either active or passive. Vedayita here should be taken in the active sense, but he took it in the passive sense. The characteristic is not being felt, but feeling. Feeling or experiencing the object is the characteristic of Vedanā.

“Its function is experiencing, or its function is to enjoy the desirable aspect of the object.” (CMA, II, Guide to §2, p.80)

That means if the feeling is a pleasant one. If it is an unpleasant feeling, then its function is to experience fully the undesirable aspect of the object.

“Its manifestation is the relishing of the associated mental factors.” (CMA, II, Guide to §2, p.80)

It arises with other mental factors. It gives something like a taste to other mental factors.

“Its proximate cause is tranquility.” (CMA, II, Guide to §2, p.80)

It means Sukha. That is for good Vedanā only. For Dukkha feeling it may be different. Tranquility here means Samādhi. It is meant for Sukha Vedanā. For Dukkha Vedanā it

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may be other things¹³. You can read about the different characteristics for the five feelings in the *Visuddhimagga*.

Saññā

The next one is Saññā. Saññā is translated as perception.

“The characteristic of perception is the perceiving of the qualities of the object. Its function is to make a sign as a condition for perceiving again that ‘this is the same’ ...” (CMA, II, Guide to §2, p.80)

Perception is actually making marks. When you experience an object, your mind makes a mark of it. So when you experience it again, you know that you have experienced it. It is compared to carpenters making marks on timber, so that they know where to put which piece. So making a mark is for the sake of recognizing it when you come across it later. Saññā is like making a mark, making a note. It can be correct or it can be wrong Saññā. We have wrong Saññā sometimes. When Saññā is wrong, we get wrong notions. We get wrong views. It is very important that we have correct Saññā.

We have wrong Saññā about ourselves. We think that there is something like a person or that there is something like a soul. That Saññā makes us believe there is a person, that there is a soul. Once Saññā has made a mark that something is this or that something is that, it will interpret the object by way of that mark. Later when it sees it, it will interpret it that way. Once you have a wrong Saññā, you will interpret basing on that wrong Saññā.

“... or its function is recognizing what has been

13 Sayādaw U Silānanda stated in other lectures that the proximate cause of Domanassa is mental affliction and the proximate cause of Dukkha is bodily affliction.

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previously perceived. It becomes manifest as the interpreting of the object by way of the features that had been apprehended.” (CMA, II, Guide to §2, p.80)

If the apprehended thing is correct, it is correct Saññā. If the apprehended thing is not correct, we have wrong Saññā.

“Its proximate cause is the object as it appears.” (CMA, II, Guide to §2, p.80)

So the object as it appears to us, as it appears to Saññā is its proximate cause.

Animals think that a scarecrow is a human being. They see the scarecrow and run away because they think it is a human being. That is their wrong Saññā, their wrong apprehension.

“Its procedure is compared to a carpenter's recognition of certain kinds of wood by the mark he has made on each.” (CMA, II, Guide to §2, p.80)

Saññā is like that, making marks. Recognizing it later is also a function of Saññā.

Cetanā

The next one is Cetanā. You are familiar with Cetanā also. Cetanā is Kamma. You are very familiar with Kamma. Cetanā is translated as volition. It is difficult to explain in English.

“... (It) is concerned with the actualization of a goal, that is, the conative or volitional aspect of cognition.” (CMA, II, Guide to §2, p.80)

Cetanā organizes the associated mental factors to act upon the object. It engages the co-arising mental states with

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the object. It is something that helps or pushes the other mental factors to be engaged on the object.

This Cetanā is compared to a chief pupil. A chief pupil learns himself and also helps others to learn. He learns himself and also urges others to learn. Cetanā is the same way. It makes others engage on the object. It is also engaged on the object.

“Volition is the most significant mental factor in generating kamma, ...” (CMA, II, Guide to §2, p.80)

Actually volition is Kamma. Buddha once said,

“Cetanā ahaṃ, bhikkhave, Kammaṃ vadāmi”
(AN/Chakkaniapāṭaṇṇī/6.Mahāvagga/9.Nibbedhikasuttaṃ).

“Monks I call Cetanā Kamma.” What I call Kamma is simply Cetanā. So Cetanā is actually Kamma.

“... (This Kamma) determines the ethical quality of the action.” (CMA, II, Guide to §2, p.80)

That means if it is good Kamma, it is good action. If it is a bad Kamma, it is a bad action. Depending on the quality of Cetanā, we determine if a consciousness is Kusala or Akusala.

Cetanā is called by other names also. It is called Kamma. It is called Saṅkhāra in Dependent Origination. Sometimes it is called Kamma and sometimes it is called Saṅkhāra. They mean the same thing, Cetanā.

Ekaggatā

The next one is Ekaggatā. Have you met with Ekaggatā

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before? The answer is definitely yes. It is one of the five Jhāna factors. Another name for Ekaggatā is Samādhi, concentration. Concentration and Ekaggatā are the same.

“This is the unification of the mind on its object.” (CMA, II, Guide to §2, p.80)

‘Eka’ means one. ‘Agga’ means object. So having one object is the meaning. That means being on one object.

This Ekaggatā becomes prominent in the Jhānas. It can be developed into a factor of Jhāna. That means very strong Ekaggatā, very strong concentration. It is a universal Cetasika; that means it arises with every type of consciousness. Sometimes we are not concentrated. Perhaps we are doing Akusala. So there is no concentration. But actually there is this Ekaggatā, one-pointedness of mind, going with every type of consciousness. For Citta to be engaged with the object Ekaggatā is necessary. It may be very weak Ekaggatā, but still there must be Ekaggatā. It accompanies every type of consciousness. There is a kind of one-pointedness in every type of consciousness.

“One-pointedness has non-wandering or non-distraction as its characteristic.” (CMA, II, Guide to §2, p.80)

That means it is not distracted to any other object.

“Its function is to conglomerate or unite the associated states.” (CMA, II, Guide to §2, p.80)

It is compared to water which keeps together the grains of flour. When you make dough, you have flour and when you put water into it and then knead, it becomes dough. When it becomes dough, then all the particles of flour are kept together. Its function is to conglomerate or unite associated states. It keeps mental states that arise together, together. That is its function.

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“It is manifested as peace, ...” (CMA, II, Guide to §2, p.80)

That means tranquility. To be still, it is something like that. It is compared to a flame in a place where there is no wind, no draft. That means like in this room. It is like the flame of a candle. It is still; it doesn't move when there is no wind. One-pointedness is compared to that flame where there is no draft.

It is important to understand this. When we talk about Samādhi, we say Samādhi is the ability of the mind to be on the object, to stay on the object for a certain period of time. But actually mind disappears after three sub-moments. And one-pointedness of mind also disappears after three sub-moments. Although we say there is concentration, mind and concentration do not last for more than these three sub-moments. But what is meant here is that concentration is like that flame. When you look at a flame, you think it is always the same. But actually at every moment the flame is not the same. In the same way, when we say the mind is on the object for a long time, that means the same type of consciousness arises again and again and again. If the object is a material object, then that object also changes after every 17th thought moment. When we say, we have Samādhi or our mind is on the object for a long time, it does not mean that Citta lasts for a long time. It is the nature of Citta to arise and disappear in just three sub-moments. However, the next Citta arises and dwells on the same object or the same kind of object. Similarly another moment of one-pointedness arises dwelling on a similar object. In this way, we must understand concentration. So it is like a flame where there is no draft.

Jīvitindriya

The next one is Jīvitindriya, mental life faculty. ‘Jivita’ means life. ‘Indriya’ means faculty. So it is called life faculty.

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There are two life faculties. One is material and the other is mental. Here the mental life faculty is meant. Physical life faculty we will find in the sixth chapter. So this is mental.

“It has the characteristic of maintaining the associated mental states, ...” (CMA, II, Guide to §2, p.81)

Associated mental states arise and then they continue for some time and then disappear. When they are going through these three phases of existence, life faculty keeps them alive. Life faculty does not let them disappear until they reach the third or final stage. Jīvitindriya just maintains the mental states. It does not cause them to arise.

“... (Jīvitindriya has) the function of making them occur, ...” (CMA, II, Guide to §2, p.81)

It is not that mental life faculty or Jīvitindriya produces associated mental states. Making them occur means making them go on until the end of their lives. That life is three very brief sub-moments.

“... manifestation as the establishing of their presence, and its proximate cause is the mental states to be maintained.” (CMA, II, Guide to §2, p.81)

Mental life faculty is compared to water in the lotus stalk. Water in the lotus stalk keeps the lotus alive. Also it is compared to a boatman. There is a question. If life faculty maintains the other associated mental states, what maintains it? The answer is it maintains itself along with the other associated mental states. So it is compared to a boatman. A boatman rows the boat and takes the people to the other shore. When taking the people to the other shore, he also takes himself. In the same way, Jīvitindriya maintains itself while maintaining other associated mental states. There are

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two similes. One is water in the lotus stalk. The other is the boatman.

Manasikāra

The last one is called Manasikāra. 'Manasi' means in the mind. 'Kāra' means making.

"The Pāḷi word literally means 'making in the mind'."
(CMA, II, Guide to §2, p.81)

That is attention.

"Attention is the mental factor responsible for the mind's advertence to the object, ..." (CMA, II, Guide to §2, p.81)

That means it turns the mind to the object. It keeps the mind directed toward the object. That is its function. That is what we call attention.

"Its characteristic is the conducting (sāraṇa) of the associated mental states towards the object." (CMA, II, Guide to §2, p.81)

Channeling or turning the mental states towards the object is its function.

"Attention is like the rudder of a ship, which directs it to its destination, ..." (CMA, II, Guide to §2, p.81)

When there is no attention, your mind has no aim. It goes here and there, like a boat without a rudder. When there is a rudder, you can direct a boat where you want it to go. In the same way, when there is attention, the mental state of attention keeps the mind going toward the object.

There is a difference between this and Vitakka.

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“Manasikāra should be distinguished from vitakka: while the former (Manasikāra) turns its concomitants towards the object, the latter (Vitakka) applies them onto the object.” (CMA, II, Guide to §2, p.81)

It is very subtle. It is amazing that Buddha could differentiate these mental states. First it is difficult to know that there is Vitakka and that there is Manasikāra. It is more difficult to know how they function as they arise at the same time. So Vitakka and Manasikāra arise at the same time, but they have different functions. There is a subtle difference between them. One directs the mind to the object. The other puts or mounts the mind onto the object. These two are actually different. Manasikāra turns its concomitants towards the object. Vitakka applies them onto the object.

“Manasikāra is an indispensable cognitive factor present in all states of consciousness; ...” (CMA, II, Guide to §2, p.81)

If there were no Manasikāra, our minds could not be on the object. Manasikāra turns our minds to this object and that object.

“... Vitakka is a specialized factor which is not indispensable to cognition.” (CMA, II, Guide to §2, p.81)

That means some types of consciousness can arise without Vitakka. Later on we will study this. How many types of consciousness arise with Vitakka? Only 55 types of consciousness arise with Vitakka out of 121 types of consciousness. There are types of consciousness which can take the object without the help of Vitakka. Without the help of Manasikāra no Citta can take the object. Manasikāra is an indispensable cognitive factor present in all states of consciousness. Vitakka is a specialized mental factor which is not indispensable. That is why there are many types of consciousness which do not need Vitakka to take them to the object.

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These are the seven mental factors or Cetasikas that are universal, that are common to all 121 types of consciousness. With each type of consciousness they will arise. Later on we will study how many Cetasikas arise with a given Citta. These seven will always be there with all of the Cittas.

Today we learned the seven universals (Sabbacitta-sādhāraṇa). I want you to become familiar with the Pāḷi terms — Phassa, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitindriya, and Manasikāra.

Sādhū! Sādhū! Sādhū!

Student: When you say the Buddha says, “Cetanā is Kamma”, is that Cetanā Kamma or is Kamma Cetanā?

Sayādaw: Kamma is Cetanā that accompanies Kusala and Akusala Cittas. Cetanā, as you know now, accompanies every type of consciousness. For example, Cetanā that accompanies resultant types of consciousness is not called Kamma. Cetanā that accompanies Kusala and Akusala only is called Kamma. In that case there is a difference.

In the Paṭṭhāna there are two types of Kamma. One is conascent Kamma (Sahajāta Kamma) and the other is called asynchronous Kamma (Nānākkhaṇika Kamma). That means Kamma of different times. Conascent Kamma means there is Cetanā with every type of consciousness. When Cetanā is with, let us say, Akusala Citta, it may be Kamma which belongs to different times or it may be conascent Kamma. But when it accompanies Vipāka Cittas, it cannot be Kamma of different

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times. You don't understand? There are two kinds of Kamma conditions in Paṭṭhāna. One is conascent Kamma. The other is Kamma of different times. 'Different times' means that you do Kamma here and the result will be in future lives. They belong to different times. There are 'together Kamma' and 'different times Kamma'. When Cetanā accompanies Akusala Citta, it can be both 'together Kamma' as well as 'different times Kamma'. It is really Kamma there. When Cetanā accompanies the seeing consciousness, it is only 'together Kamma', not 'different times Kamma' because seeing consciousness is a resultant consciousness. In that case although we call it Kamma according to Paṭṭhāna, it is not the Kamma that produces results. It is just Kamma.

Student: Is Citta aware of the object or does it only become aware when the other factors are present?

Sayādaw: Actually Citta is the awareness of the object. When there is the awareness, the other Cetasikas come into play. When there is no awareness of the object, there can be no experience of the object. There can be no contact with the object. Although they arise at the same time, these mental factors are said to be subordinate to Citta.

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Pakiṇṇaka & Akusala Cetasikas

Last time we finished the seven universal Cetasikas. Cetasikas are divided into different groups. The first group is called Aññasamāna, common to another. There are 13 Aññasamāna Cetasikas. They are subdivided into two subgroups. The first is called Sabbacitta-sādhāraṇa, common to all Cittas. There are seven. The second group is called Pakiṇṇaka.

Pakiṇṇaka

Today we will begin our study with Pakiṇṇaka group. Pakiṇṇakas are those that may accompany both Kusala and Akusala Cittas and also other Cittas as well. However, they don't accompany all Kusala and Akusala Cittas or all Cittas in general. That is why they are called Pakiṇṇaka. In Venerable Nārada's book they are translated as particulars. Here in this CMA they are called occasionals (see CMA, II, §3, p.81). That means they arise occasionally with Kusala, Akusala and so on. These six Cetasikas arise with many Cittas, but not with all Cittas. They will arise with some Cittas, but they will not arise with all Cittas. There are six of them. The first is Vitakka. The second is Vicāra. The third is Adhimokkha. The fourth is Vīriya. The fifth is Pīti. And the sixth is Chanda. We have already met Vitakka, Vicāra and Pīti as Jhāna factors.

Vitakka

The first one, Vitakka, is the Cetasika which takes the mind to the object. Vitakka is the Cetasika which directs the mind to the object.

“Vitakka is the application of the mind to the object.”
(CMA, II, Guide to §3, p.82)

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It puts the mind onto the object.

“Its characteristic is directing of the mind onto the object. Its function is to strike at and thresh the object.” (CMA, II, Guide to §3, p.82)

That means to act upon the object.

“It is manifested as the leading of the mind onto an object. Though no proximate cause is mentioned in the Commentaries, the object may be understood as its proximate cause.” (CMA, II, Guide to §3, p.82)

The proximate cause is not mentioned in the Commentaries. It may be the object is the proximate cause of Vitakka.

Vitakka arises with fifty-five types of consciousness. Not all types of consciousness that Vitakka accompanies are called Jhāna consciousness. Only Vitakka accompanying some types of consciousness is called Jhāna. Vitakka can be developed or cultivated so that it becomes strong, a strong factor. Then it is called Jhāna. In the CMA you will see,

“It is then termed appanā, ...” (CMA, II, Guide to §3, p.82)

This is an important technical term that you have to remember. Appanā is a name for Jhāna as well as Magga. In the fourth chapter this word ‘Appanā’ will be used. Sometimes Appanā will just mean the Rūpāvacara Jhānas and Arūpāvacara Jhānas. Sometimes it will mean Lokuttara Cittas also. Sometimes Vitakka is called Appanā. It is absorption of the mind in the object or applying the mind closely to the object.

“Vitakka is also called saṅkappa, intention, and as such is distinguished as micchāsaṅkappa or wrong intention (or wrong thought) and sammāsaṅkappa or right intention (right

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thought).” (CMA, II, Guide to §3, p.82)

Wrong thought means thoughts about sensual pleasures, thoughts about injuring others, thoughts about Dosa — ill will, hate. Sammā-saṅkappa is the opposite of these three — thoughts about getting out of sensual pleasures, thoughts about not injuring others, thoughts about non-hatred. Sammā-saṅkappa is one of the factors of the Noble Path. Vitakka has many names depending on what function it does.

Vicāra

The second one is Vicāra. You already know Vicāra.

“Vicāra, also a jhāna factor, has the characteristic of continued pressure on the object, ...” (CMA, II, Guide to §3, p.82)

Vitakka puts the mind on the object. Vicāra keeps the mind on the object, engaged on the object in the sense of examining it. It is something like examining the object. That is why sometimes it is close to Paññā.

“Its function is sustained application of the associated mental phenomena to the object. It is manifested as the anchoring of those phenomena in the object.” (CMA, II, Guide to §3, p.82)

So it keeps the mind on the object.

“The object may be understood to be its proximate cause.” (CMA, II, Guide to §3, p.82)

Here also the Commentators do not give the proximate cause of Vicāra. Sometimes they wrote so much about Vitakka and Vicāra that they may have forgotten to give us the proximate cause. It is not mentioned.

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“The difference between vitakka and vicāra has been discussed above (see CMA, I, Guide to §§18-20, p.56).” (CMA, II, Guide to §3, p.82)

You already know the difference between Vitakka and Vicāra. What is one example? The bee diving towards the flower is like Vitakka. The bee hovering over the flower is like Vicāra. An airplane taking off is like Vitakka. An airplane reaching its cruising speed is like Vicāra.

Adhimokkha

The third one is Adhimokkha. It is translated as decision.

“The word adhimokkha means literally the releasing of the mind onto the object. Hence it has been rendered decision or resolution.” (CMA, II, Guide to §3, p.82)

It dwells on the object and makes the decision that it is the object. It is something like that.

“It is compared to a stone pillar owing to its unshakable resolve regarding the object.” (CMA, II, Guide to §3, p.82)

It is compared to a rock pillar which is steady, which is strong, which does not move. It cannot be shaken. Adhimokkha is like that, dwelling on the object firmly. Later on we will come to Saddhā, faith. Sometimes Saddhā is described as Adhimokkha. In that case Adhimokkha is not this Adhimokkha, but it is Saddhā. Here it is a distinct mental factor, called Adhimokkha or decision.

Vīriya

The fourth one is Vīriya. You are already familiar with the word ‘Vīriya’ and the thing which is Vīriya itself. Without Vīriya you cannot practise meditation.

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“Its characteristic is supporting, exertion, and marshalling.” (CMA, II, Guide to §3, p.82)

It is mental energy and here it is not physical energy. When I say, “I make effort”, I may make physical effort or I may make mental effort. *Vīriya* here means the mental effort.

“Its function is to support its associated states.” (CMA, II, Guide to §3, p.82)

With the help of *Vīriya* the associated states can be on the object. They are reinforced by this *Vīriya* or mental energy.

“Its manifestation is non-collapse.” (CMA, II, Guide to §3, p.82)

That means when something is supported, it doesn't collapse. When a house becomes old and shakey, you put some timbers to support it, to reinforce it. *Vīriya* is something like that.

“Its proximate cause is a sense of urgency (*saṃvega*) or a ground for arousing energy, that is, anything that stirs one to vigorous action.” (CMA, II, Guide to §3, p.82)

Sometimes we have what are called grounds for arousing energy. Let us say, I have something to do tomorrow. So today I will practise meditation. When I am doing that something tomorrow, I won't be able to practise. So I will practise today. It is something like that. Then after doing that job, I say, while I was doing that job, I couldn't practise meditation. Now that it is finished, it is time for me to practise meditation. It is like that. You encourage yourself taking some situation as encouragement. This is called the grounds for arousing energy. When there are grounds for arousing energy, you arouse the energy. The grounds for energy is said to be the proximate cause for *Vīriya*.

“Just as new timbers added to an old house prevent it

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from collapsing, or just as a strong reinforcement enables the king's army to defeat the enemy, so energy upholds and supports all the associated states and does not allow them to recede.” (CMA, II, Guide to §3, p.82)

So long as there is energy, you will not give up. You will not drop out. Once energy is low or once energy is non-existent, then you fall away from meditation. Energy is very important. It is one of the mental faculties. How many mental faculties are there regarding the practice of meditation? There are five mental factors that are especially important in the practice of meditation. *Vīriya* is one of them. Can you name the other four? Faith, mindfulness, concentration and wisdom are the four other mental factors that are very important in the practice of meditation. Very good. Energy is one of the mental faculties which we have to arouse and develop especially when we practise meditation. This energy is said to burn the mental defilements. That is why sometimes it is called *Ātāpa*. In the *Mahāsatipaṭṭhāna Sutta* the Buddha used this word again and again — *Ātāpī Sampajāno Satimā* and so on. That means the monk having effort or making effort. It is called there *Ātāpa*. ‘*Ātāpa*’ means heat. It heats up. Heats up means it burns up the mental defilements. When there is *Vīriya*, mental defilements are burned up. It is a very important factor in the practice of meditation.

Pīti

The next one is *Pīti*. It is translated as joy, happiness, zest, pleasurable interest, rapture. It is one of the *Jhāna* factors. *Pīti* is not feeling.

“*Pīti* has the characteristic of endearing.” (CMA, II, Guide to §3, p.82)

Its characteristic is endearing the associated mental states. When there is *Pīti*, the mind is happy, the mind is elated.

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“Its function is to refresh mind and body, ...” (CMA, II, Guide to §3, p.82)

When there is Pīti, you are refreshed.

“... or its function is to pervade (to thrill with rapture).” (CMA, II, Guide to §3, p.82)

When you really experience Pīti, your whole body feels like it is soaked in oil or in water.

“Mind and body (nāmarūpa) is its proximate cause.” (CMA, II, Guide to §3, p.82)

Because when there is no mind and body, Pīti cannot arise. Nāma and Rūpa are said to be its proximate cause.

Chanda

The last one is desire, Chanda. Formerly it was translated as conation. I don't know which is better — desire or conation. It is a simple desire or mere will-to-do. It is not desire as attachment, as craving, as lust. Chanda here is desire to act, desire to perform an action.

“This kind of desire must be distinguished from desire in the reprehensible sense, that is, from lobha, greed, and rāga, lust.” (CMA, II, Guide to §3, p.82)

When we want to be specific, we use Kāmacchanda. Kāmacchanda is one of the five mental hindrances. The first mental hindrance is Kāmacchanda. ‘Kāmacchanda’ means Lobha. Here Chanda is neutral or it is variable. When it is with Akusala, it is Akusala. When it is with Kusala, it is Kusala. It is just a mere will-to-do.

“The characteristic of chanda is desire to act, its function is searching for an object, its manifestation is need

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for an object, and that same object is its proximate cause.”
(CMA, II, Guide to §3, p.83)

Because without an object consciousness and mental factors cannot arise.

“It should be regarded as the stretching forth of the mind's hand towards the object.” (CMA, II, Guide to §3, p.83)

It is compared to a man stretching out his hand to pick up an arrow. An archer when he wants to shoot picks up an arrow from the quiver. He is not attached to the arrow. He does not want to keep the arrow. He wants the arrow so he can shoot. Chanda is like that. It is just the mere will-to-do. Here it is not attachment, it is not lust.

Sometimes we use the word 'Dhammacchanda'. That means the desire to practise Dhamma.

These are called Pakiṇṇaka, occasionals. They will arise with only some types of consciousness, not all. Later we will find out how many types of consciousness arise with Vitakka, Vicāra and so on.

Seven universals and six occasionals make 13 mental factors. These mental factors are called Aññasamāna, ethically variable. That means they go along with both Kusala and Akusala.

Akusala

The next group is Akusala. You already know Akusala, unwholesome mental factors. Actually these are the factors that make a type of consciousness unwholesome. Consciousness is like without color. It is like clear water. You

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put color in the water and it becomes red, or green, or blue, or yellow. In the same way, Citta or consciousness has no color. It is just the awareness of the object. When it arises together with some of these Akusala Cetasikas, then it is called an Akusala Citta. Actually the mental factors are what make one type of consciousness different from another type of consciousness. When you come to study the combinations of Cittas and Cetasikas, it will become clearer.

Groups

The 14 Akusala Cetasikas are divided into the following groups:

- Sabbākusala-sadhāraṇa (four unwholesome universal mental factors),
- greed triad,
- hatred quartet, and
- sloth dyad, and
- then doubt alone.

The first four are called unwholesome universals. That means these Cetasikas arise with all twelve types of unwholesome consciousness. Whenever an unwholesome consciousness arises, these four are always with that consciousness. These four are 1. Moha 2. Ahrīka 3. Anottappa 4. Uddhacca.

Moha

Moha is delusion.

“Moha is a synonym for avijjā, ignorance.” (CMA, II, Guide to §4, p.83)

You have met the word ‘Avijjā’ in the Paṭicca-

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samuppāda, Dependent Origination. Moha and Avijjā are synonymous; they mean the same thing. It is also translated as ignorance.

“Its characteristic is mental blindness or unknowing.”
(CMA, II, Guide to §4, p.83)

It is blindness. That means not knowing or not understanding the true nature of things. It may understand wrongly, but it will not understand correctly.

“Its function is non-perception, ...” (CMA, II, Guide to §4, p.83)

When there is Moha, we cannot penetrate into the true nature of things; we do not see the true nature of things. So when we practise meditation, we try not to let Moha enter our minds. When Moha is in our minds, we cannot see the true nature of things.

“... or concealment of the real nature of the object.”
(CMA, II, Guide to §4, p.83)

It is like a blindfold. When you are blindfolded, you don't see things. In the same way, when Moha is blindfolding us, we don't see the true nature of things. We do not see that things are impermanent, that things are unsatisfactory, that things are insubstantial.

“It is manifested as the absence of right understanding or as mental darkness.” (CMA, II, Guide to §4, p.83)

It is darkness. If there is no light in this room, we cannot see things. That is Moha hiding the true nature of things. The opposite of Moha is Amoha, the last mental factor. Amoha is compared to light. When you turn on the light, you see things here.

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“(Moha's) proximate cause is unwise attention (ayoniso manasikāra).” (CMA, II, Guide to §4, p.83)

Ayoniso-manasikāra is the opposite of wisdom or Paññā.

“It should be seen as the root of all that is unwholesome.” (CMA, II, Guide to §4, p.83)

As you know, Moha accompanies all twelve types of Akusala consciousness. It is the root of all that is unwholesome. Moha, Avijjā, sometimes Aññāṇa (‘Aññāṇa’ means not knowing) are synonyms.

Ahirika & Anottappa

The second one is Ahirika and the third one is Anottappa. Ahirika is shamelessness. Anottappa is fearlessness. Actually they are shamelessness of wrongdoing and fearlessness of wrongdoing.

“The characteristic of shamelessness is the absence of disgust at bodily and verbal misconduct; ...” (CMA, II, Guide to §4, p.83)

Ahirika is compared to a village pig which is not disgusted with eating excrement. When there is shamelessness or Ahirika in our minds, we will not be ashamed of bodily or verbal misconduct. We will not be ashamed to break the precepts. We will not be ashamed to do what is immoral.

“... the characteristic of fearlessness of wrongdoing is absence of dread on account of such misconduct.” (CMA, II, Guide to §4, p.83)

Fearlessness means not being afraid of the consequences. I'm not afraid of the consequences when I do something wrong. That is because there is the mental factor of

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fearlessness in my mind. This fearlessness is compared to a moth which is not afraid of the flame. That is why the moth will go right into the flame and gets itself burned. Fearlessness of wrongdoing is compared to a moth. Shamelessness of wrongdoing is compared to a village pig.

“Both have the function of doing evil things. They are manifest as not shrinking away from evil.” (CMA, II, Guide to §4, p.83)

When there are Ahirika and Anottappa in our minds, we are not ashamed of doing immoral things and we are not afraid of doing them. We don't care about their consequences.

“Their proximate cause is the lack of respect for self (that is for shamelessness) and lack of respect for others, respectively.” (CMA, II, Guide to §4, p.83)

If we have self-respect, we will not do what is immoral. If we are not afraid of being criticized by others, we will not be afraid of doing wrong things. So lack of self-respect is the proximate cause of shamelessness. Lack of respect for others is the proximate cause of Anottappa. There are counterparts of these two in the beautiful mental factors. We will come to them later.

Uddhacca

The fourth one is Uddhacca, restlessness. Here restlessness means restlessness of mind. When the mind is restless, the body may be restless too. Restlessness here means mental restlessness, not physical restlessness.

“Restlessness (or agitation) has the characteristic of disquietude, ...” (CMA, II, Guide to §4, p.83)

It is not quiet.

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“... like water whipped up by the wind.” (CMA, II, Guide to §4, p.83)

When there is wind, the water is not still, it is rippled.

“Its function is to make the mind unsteady, as wind makes a banner ripple.” (CMA, II, Guide to §4, p.83)

You have seen a flag in the wind and how it flutters.

“It is manifested as turmoil.” (CMA, II, Guide to §4, p.83)

It is compared to ashes which rise up when a rock is thrown into them. When you throw a stone into a heap of ashes, the ashes rise up and so it is clouded. The literal meaning of the word ‘Uddhacca’ is shaking above, shaking above the object. That means your mind cannot take the object properly. Your mind is not stuck to the object. Your mind is a little removed from the object. Sometimes you don't see the objects clearly because of Uddhacca. Also Uddhacca is sometimes described as distraction. In Burmese sometimes we say distraction for Uddhacca; it is mind being not firmly on the object.

“Its proximate cause is unwise attention to mental disquiet.” (CMA, II, Guide to §4, p.83)

That means it doesn't understand the real nature of mental disquiet. So it doesn't care whether there is mental quietness or mental disquiet.

These four are grouped as one group because they are present with all types of unwholesome mental consciousness. Whenever an unwholesome consciousness arises, these four arise. There is an element of ignorance or delusion, there is an element of shamelessness and fearlessness, and there is also restlessness when there is an unwholesome consciousness. These four are called unwholesome universals.

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Then we have a group of three. They are Lobha, Diṭṭhi and Māna. Lobha is translated as greed; Diṭṭhi is translated as wrong view; and Māna is translated as conceit.

Lobha

You know Lobha both the word and the Cetasika itself. It is not new to you.

“Greed, the first unwholesome root, covers all degrees of selfish desire, longing, attachment, and clinging.” (CMA, II, Guide to §4, p.83)

And also it covers craving. All these are shades of Lobha. You are desirous of something with selfishness, then there is Lobha. You long for something, there is Lobha. You are attached to something, there is Lobha. You cling to something, there is Lobha. When you crave for something, there is Lobha. All these are included in Lobha.

“Its characteristic is grasping an object.” (CMA, II, Guide to §4, p.83-84)

Taking hold of an object is its characteristic. When you are attached to something, your mind takes hold of that object. So its characteristic is said to be grasping an object.

“Its function is sticking, as meat sticks to a hot pan.” (CMA, II, Guide to §4, p.84)

You put a pan on the fire and it is hot and dry. You throw a piece of meat into the pan. The meat will stick to the pan. When there is Lobha, your mind sticks to that thing. If you want to get something very strongly, you will see that your mind is stuck to that object or to that person. Lobha's characteristic is grasping an object.

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It is compared to a pitch trap. In order to catch monkeys you take a sticky substance which is like glue from a tree. It has a shiny surface. A monkey who is always curious about things will come and touch it with one hand. Then he cannot take the hand back. In order to get that hand free he will take hold of it with the other hand. And then that one is stuck there. Soon one foot and the other foot are stuck also. Then his face or muzzle gets stuck. So in all five places he is stuck to the pitch or glue. Then he is caught by the man and killed and eaten.

That simile is given in one of the discourses in the Saṃyutta Nikāya. There the Buddha said, "In those parts a hunter set the trap of pitch at the monkey's back to catch the monkeys. Now those monkeys who are free from folly and greed on seeing that pitch trap stay far away from it. But the greedy foolish monkey comes up to the pitch and handles it with one paw. Then his paw sticks fast to it. Then thinking, 'I will free my paw', he seizes it with another paw, but that too sticks fast. To free both paws he seizes them with one foot and that too sticks fast. To free both paws and one foot he lays hold of them with another foot, but that too sticks fast. To free both paws and both feet, he lays hold of them with his muzzle, but that too sticks fast. That monkey there stuck in five ways or five places lies down and howls, thus fallen on misfortune, fallen on ruin as prey for the hunter to work his will on him. The hunter spits him and prepares him for eating. Then over a charcoal fire he goes about his pleasure." (Saṃyutta Nikāya, Satipatthānasāmyutta, (7), p.1633) Lobha is compared to that sticky substance. In Pāḷi it is called monkey glue or something like that. They catch monkeys with that sticky substance from the trees.

Diṭṭhi

The next one is Diṭṭhi, wrong view. The literal meaning of Diṭṭhi is just view or seeing. If we want to be specific, we

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use the words 'Micchā' or 'Sammā': 'Micchā-diṭṭhi' means wrong view. 'Sammā-diṭṭhi' means right view. When it is used alone, it mostly means wrong view. That is why we have Somanassa-sahagata Diṭṭhigata-sampayutta. We don't use Micchā there. But actually Diṭṭhi there is Micchā-diṭṭhi. 'Diṭṭhi' here means wrong view, seeing wrongly.

“Its characteristic is unwise (unjustified) interpretation of things.” (CMA, II, Guide to §4, p.84)

It takes things to be permanent, to be satisfactory, to be an Atman. Also it is the belief that there are no results of either good or bad Kamma. Or it is the belief that there is no Kamma and there are no results of Kamma. It is the belief that there is no this world and no other world. These are called wrong views.

“Its function is to preassume.” (CMA, II, Guide to §4, p.84)

That means to take wrongly.

“It is manifested as a wrong interpretation or belief. Its proximate cause is unwillingness to see the noble ones (ariyas), and so on.” (CMA, II, Guide to §4, p.84)

If you associate with Noble Ones, if you associate with knowledgeable people, good people, then you will hear from them right views. You will not get wrong views. If you do not associate with Noble Persons, good people, then you tend to get this Diṭṭhi or wrong view. So unwillingness to see the Noble Ones and to associate with them is said to be the proximate cause of Micchā-diṭṭhi, getting a wrong view.

Māna

The next one is Māna, conceit.

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“Conceit has the characteristic of haughtiness. Its function is self-exaltation. It is manifested as vainglory. Its proximate cause is greed disassociated from views. It should be regarded as madness.” (CMA, II, Guide to §4, p.84)

Conceit is a kind of mental madness. Sometimes it is compared to a flag waving in the wind. We put a flag up in the air. We put it at the top of everything. Conceit also wants to be on top of other people. It is called Māna. Sometimes it may be overestimation of one's self.

The next group consists of four mental factors, the Dosa quartet. It is a group of four headed by Dosa. They are Dosa, Issā, Macchariya and Kukkucca. I want you to be familiar with the Pāli names also, not just the English translation. You have to know both the Pāli and English.

Dosa

The first of the four is Dosa. Dosa is translated here as hatred. Dosa means hatred, anger, ill will.

“Dosa, the second unwholesome root, comprised of all kinds and degrees of aversion, ill will, anger, irritation, annoyance, and animosity.” (CMA, II, Guide to §4, p.84)

Also depression and sorrow are Dosa. All these are understood under Dosa.

“Its characteristic is ferocity.” (CMA, II, Guide to §4, p.84)

When there is Dosa, you are very fierce, you are very rough, you are very cruel. It is compared to a snake that is hit by someone. When you hit a snake, especially a cobra, it will strike at you. It will raise its head. Dosa is like that. When you are angry, you are like a cobra standing up.

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“Its function is to spread, or to burn up its own support, ...” (CMA, II, Guide to §4, p.84)

If you put poison in water, for example, it spreads all over. In the same way, when there is anger in you, when there is hatred in you, it spreads all over your mind. So its function is to spread. “Or to burn up its own support” — Dosa burns up the mind and body in which it arises. Anger can burn your physical body as well as your mental states. Anger can cause a person to get a stroke or high blood pressure. Anger can cause a lot of physical ailments. Also when there is anger in our minds, then our minds are contaminated and there is Akusala. Anger as a rule leads to rebirth in hell.

“Its characteristic is ferocity. Its function is to spread, or burn up its own support, i.e. the mind and body in which it arises. It is manifested as persecuting, ...” (CMA, II, Guide to §4, p.84)

Persecuting means afflicting. When you are angry, actually you are afflicted by that anger. Before you do anything to that other person, you yourself are afflicted with suffering.

“... and its proximate cause is a ground for annoyance.”
(CMA, II, Guide to §4, p.84)

Have I told you the grounds for annoyance? I think so. This person has done harm to me. Therefore, I am angry with him. This person is doing harm to me. This person will do harm to me. And then what comes next? This person has done harm to a person that is dear to me. This person is doing harm to a person who is dear to me. This person will do harm to a person who is dear to me. And then this person has done something good to the person that I hate. This person is doing good to the person that I hate. This person will do good to the person that I hate. These are the nine grounds for annoyance, the nine grounds for anger. Thinking in one of these nine ways, we get angry. That is what is called here grounds for annoyance, reasons for annoyance. Sometimes that is true. Sometimes we don't like it when someone we hate gets

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something good.

Issā

The next one is Issā, envy.

“Envy has the characteristic of being jealous of other's success.” (CMA, II, Guide to §4, p.84)

Success really means anything — his wealth, his appearance, his beauty, whatever it is.

“Its function is to be dissatisfied with other's success.” (CMA, II, Guide to §4, p.84)

You don't like other people's success.

“It is manifested as aversion towards that. Its proximate cause is other's success.” (CMA, II, Guide to §4, p.84)

Success means everything. Envy takes another person's success as object.

Macchariya

The next one is Macchariya or avarice.

“The characteristic of avarice (or stinginess) is concealing one's own success when it has been or can be obtained.” (CMA, II, Guide to §4, p.84)

That means with regard to what you already have, you have this kind of concealing. You want to conceal your success or whatever. Sometimes when you think you are going to get something, you don't want it to be in common to other persons. Let us say, I am going to get this thing. Before I get this thing, before it becomes my property (but I know it is going to become mine), then I will not like you using this. That

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is also Macchariya. Macchariya takes the object which is already one's own property or which is going to be one's property as object.

“Its function is not to bear sharing these with others.”

(CMA, II, Guide to §4, p.84)

It is not able to bear sharing the property with other people. Macchariya is commonly understood as stinginess. I don't know what stinginess means. You don't want to lose anything. Macchariya always arises with Dosamūla Cittas. Macchariya is not Lobha. So it isn't really stinginess. It is not being able to bear sharing your things with others. Another person comes and uses the thing you possess. You become angry. You don't like it. That is Macchariya.

Student: Could it be meanness?

Sayādaw: Meanness, yes. We will find the, word 'meanness' a little later.

“It is manifested as shrinking away (from sharing) ...”

(CMA, II, Guide to §4, p.84)

You don't want to share with other people.

“... and as meanness or sour feeling. Its proximate cause is one's own success.” (CMA, II, Guide to §4, p.84)

It takes one's own success, one's own property as object. I don't want my property, my things to be shared by other people. I want to use it only for myself. Do you remember the rich man who cooked cakes in his house? He was called Macchariya Kosiya. He was very stingy. He could not bear sharing even with his wife. He said, “Only for me are you to cook.”

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Five kinds of Macchhariya

There are five kinds of Macchhariya. There is avarice with regard to (i) dwelling place. That means when I am living here, I don't want you to come and live with me. That is one kind of Macchhariya. I don't want to share my room, my house with you. The second one is avarice regarding (ii) family. This is mostly for monks, nuns and great teachers. Now you are my students. I want you to be my students only. I don't want you to be the students of another teacher. I cannot bear to share you with other teachers. I want you to be my supporters. I don't want you to support other monks. That is called avarice regarding families. Then there is avarice regarding (iii) gain. Suppose I am a famous monk and I get many things offered by devotees. And I want people to give to me only. I don't want people to give to other monks. That is a kind of avarice regarding gain, regarding things one gets. Then there is avarice regarding (iv) one's own appearance. Suppose I am beautiful. I only want to be beautiful myself. I don't want other people to be beautiful. If I am famous, I want that only I shall be famous. I don't want other people to be famous. That is avarice regarding one's appearance or one's fame. The last one is avarice with regard to (v) Dhamma. Dhamma here means learning. I want that only I should understand. I want that I alone will understand. I don't want to share my understanding with others. I will keep my understanding for myself. That is avarice regarding Dhamma.

There is an element of hate or ill will in Macchhariya or avarice. That is why it will only accompany the two Cittas with Dosa and not the other Cittas accompanied by Lobha or Moha. Although it may be called stinginess, it is not attachment to things or persons. It cannot bear to share those things with other persons. That is what is meant by Macchhariya.

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Kukkucca

The next one is Kukkucca.

“Kukkucca is worry or remorse after having done wrong.” (CMA, II, Guide to §4, p.84)

There are two kinds of past actions — bad actions and good actions. With regard to bad actions done in the past you have remorse, you have regret. You think, “I have done that wrong thing.” There is also remorse with regard to good things you did not do in the past. You think, “Oh, I should have done that.” Here worry or remorse has two kinds of objects — good actions, good Kamma which one has not done in the past and bad Kamma which one has done in the past. With regard to both there is a kind of remorse or regret which is called Kukkucca.

“Its characteristic is subsequent regret.” (CMA, II, Guide to §4, p.84)

That means regret comes after having done or having not done.

“Its function is to sorrow over what has (been done) and what has not been done.” (CMA, II, Guide to §4, p.84)

You say, “Oh, I have done this Akusala.” And then you have sorrow over that. “I have not done this Kusala”, you think and then you sorrow over it.

“It is manifested as remorse. Its proximate cause is what has and what has not been done (i.e. wrongs of commission and omission).” (CMA, II, Guide to §4, p.84)

We tend to get Kukkucca or remorse about things done and things not done.

The word ‘Kukkucca’ has another connotation. You may

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not come across this connotation because it has to do with Vinaya. In the Vinaya literature Kukkucca can mean something positive. It is a good quality for monks to have Kukkucca. It is called Vinaya Kukkucca. That means you try to find out or you try to understand whether it is allowed for monks or whether it is not allowed for monks — whether he can do this or whether he cannot do this. If it is not allowable, then you do not do it. That is sometimes what is also called Kukkucca, Vinaya Kukkucca. That is not Akusala. It may be Kusala. That connotation you will only find in Vinaya when it describes a good monk. Here in Abhidhamma Kukkucca is unwholesome. It is remorse.

I prefer the word 'remorse' to the word 'worry' because worry may not necessarily be Kukkucca. If you worry about past actions, it may be Kukkucca. But sometimes you worry about the future. Worry about the future is not Kukkucca. I think remorse or regret is better than the word 'worry'. These four are grouped together.

Thina

Then next comes the two, the twins, Thina and Middha, sloth and torpor. They always arise together. We call them sleepiness. When you are sleepy or when your mind is not alert, then it is sure that sloth and torpor have come into your mind.

“Sloth is sluggishness or dullness of mind.” (CMA, II, Guide to §4, p.84)

Mind means consciousness.

“Its characteristic is lack of driving power. Its function is to dispel energy. It is manifested as the sinking of the mind. Its proximate cause is unwise attention to boredom, drowsiness, etc.” (CMA, II, Guide to §4, p.84)

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This is sluggishness of Citta.

Middha

The next one, Middha,

“Torpor is the morbid state of the mental factors.” (CMA, II, Guide to §4, p.84)

That means sluggishness of mental factors, Cetasikas. Thina has to do with Citta. The other, Middha, has to do with Cetasikas. Since Citta and Cetasikas always arise together, Thina and Middha also always arise together. They are never separated. However, Thina and Middha are two separate mental factors. When there is Thina and Middha, you don't want to do things. Your mind is not alert.

“Its characteristic is said to be unwieldiness. Its function is to smother. It is manifested as drooping, or as nodding and sleepiness. Its proximate cause is the same as that of sloth.” (CMA, II, Guide to §4, p.84)

“Sloth and torpor always occur in conjunction, and are opposed to energy.” (CMA, II, Guide to §4, p.84)

When you have energy, sloth and torpor cannot come into your mind. If you have energy, you do not feel sleepy.

“Sloth is identified as sickness of consciousness (cittagelañña), torpor as sickness of mental factors (kāyagelañña). As a pair they constitute one of the five (mental) hindrances, which is overcome by initial application (vitakka).” (CMA, II, Guide to §4, p.84-85)

Middha is not Rūpa

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There is one controversy about Middha. There were some teachers who thought Middha was Rūpa. There is a book called the *Vimuttimaggā*. It is considered to be older than the *Visuddhimaggā*. In the *Vimuttimaggā*, Middha is mentioned among the material properties. Middha is mentioned as a material quality, not a mental quality. *Vimuttimaggā* is said to belong to one sect in Sri Lanka. "Some say that this Middha is Rūpa. That is not correct because like sense-desires, etc., it was included in those which should be eradicated." In Abhidhamma there are Dhammas which are to be eradicated by the first enlightenment. Among them Middha is mentioned. Since Middha is mentioned among those which can be eradicated, Middha is not Rūpa because Rūpa is said not to be eradicable. Since Middha is included in those that can be eradicated, Middha cannot be Rūpa. Middha is Nāma, Middha is a mental factor.

"It is indeed mentioned by the Buddha among the hindrances to be eradicated." This is giving support to his statement. "But Rūpa is not stated among those that are to be eradicated by the first Path, etc." Rūpa is mentioned as not to be destroyed, not to be eradicated. You will find that in the sixth chapter of the *Manual*. So Middha cannot be Rūpa since it is mentioned among the things that can be eradicated.

Then the other party said his view was correct, because of the words, "Monks, Rūpa is not your own; give it up." The Buddha said, "Monks, Rūpa is not your own; give it up." The other party picks up that sentence, that statement of the Buddha. And then that other party argues against those who take Middha to be Nāma. Since the Buddha said, "Rūpa is not your own; give it up.", there seems to be an indication that Rūpa can be eradicated. It is a dialogue. The other party also based his argument on the words of the Buddha. Buddha said, "Rūpa is not your own; so give it up."

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Then, let us say, there is the other party and our party. Our party is always correct. The explanation given by our party is that what the Buddha meant there is not to give up Rūpa, but to give up attachment to Rūpa. Attachment to Rūpa is meant when Buddha said, "Give it up." The eradication of attachment which has Rūpa as an object was meant there. What the Buddha meant was not to give up Rūpa but to give up your attachment which takes Rūpa as an object. That is why it was said there. Buddha continued by saying, throw away attachment to that Rūpa and so on in the same discourse. It is very important that when we read something that we read the whole thing and not just a portion of it and then make our conclusions. In that Sutta the Buddha did not just say, "Rūpa is not your own; give it up." But He continued by saying, throw away attachment to Rūpa and so on. What is meant there is not to give up Rūpa, but to give up attachment which takes that Rūpa as object.

Then the other party might say, "Among physical and mental Middhas" — they took it that there were two kinds of Middha. One is Rūpa-middha and the other is Nāma-middha, one physical and one mental. Among these two Middhas mental Middha is meant or preached there in that passage. There is still another Middha which is Rūpa is what they would say.

Then our party answered, "No, because it was not specifically said that mental Middha was meant there." Buddha did not use the words 'mental Middha'. Buddha used just Middha. Since just Middha was used without specification, we cannot say there are two Middhas and that mental Middha was meant there.

Then our party continued, "It is possible to infer that Middha which you (of the other party) take to be Rūpa is, like mental Middha, a hindrance because it is Middha." Since it is

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called Middha and Middha is included among the mental hindrances (Mental hindrances are those that are to be eradicated.), so it is a hindrance.

“Yet it is to be decided that Middha is not Rūpa because it was mentioned as a co-associate.” It is another reason given by our party. Middha is said to be a co-associate. It is associated with consciousness. It is associated with other mental factors. This co-association (Sampayutta) is mentioned of mental aggregates only. Only the mental aggregates, only the mental states, only the consciousness and mental factors are said to co-associate. Mind is not said to co-associate with matter or matter is not said to be co-associated with mind. You will understand it when you study Paṭṭhāna. So Middha is not Rūpa because it is mentioned as a co-associate. It was mentioned as a Cetasika.

“Moreover, it (Middha) cannot be a Rūpa because of the Text that mentions its arising in the Arūpāvacara realm.” In the Paṭṭhāna it is stated that Middha arises in the minds of formless Brahmas. Since Middha is mentioned among the states that arise in formless beings, it must be Nāma and not Rūpa because there is no Rūpa in formless states.

Then the other party asked about Arahants going to sleep. Is that not Thina and Middha? The answer is: “Sleep of Arahants, who are free from mental defilements, is caused by the fatigue of the physical body.” When Arahants go to sleep, it is not because of Thina and Middha. The Arahants have eradicated Thina and Middha altogether. When their bodies become fatigued, when their bodies become tired, then the weakness of those sentient bodies cause their minds to lapse into Bhavaṅga, life-continuum, a sleep-like process. It is a series of sleep-like consciousness. Owing to the fatigue and weakness of the physical bodies, the minds of these Arahants lapse into life-continuum. That is what we call the sleep of

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Arahants. When the Arahants go to sleep, they do not go to sleep like we do. When we go to sleep, we go to sleep with Thina and Middha. Thina and Middha come to us and we surrender to them. They overpower us and we go to sleep. When Arahants go to sleep, they do not sleep because they are overpowered by Thina and Middha. It is because their physical bodies become tired. The physical body needs some kind of rest. The sleep of Arahants is not caused by or accompanied by Thina and Middha. So you cannot say Middha is Rūpa. This is the opinion of the majority of teachers in the ancient days. According to Theravāda Abhidhamma, the Abhidhamma we are studying, Middha is not Rūpa. Middha is not physical. Middha is a mental factor. It is included in the mental factors that accompany unwholesome types of consciousness.¹⁴

Vicikicchā

The last one is doubt, Vicikicchā. Have you met Vicikicchā before? Where? It is among the Akusala Cittas. Which one is it? Is it number eleven or number twelve? It is number eleven. The consciousness accompanied by doubt is number eleven or the first of the two Mohamūla Cittas.

“Doubt here signifies spiritual doubt, from a Buddhist perspective the inability to place confidence in the Buddha, the Dhamma, the Saṅgha, and the training.” (CMA, II, Guide to §4, p.85)

It is doubt about the Buddha, about the Dhamma, about the Saṅgha, about the training. Training means training of Sīla, Samādhi and Paññā. Also it is doubt about aggregates, bases, elements, both in the past and the future. It is also doubts about the teaching of Dependent Origination.

“Its characteristic is doubting. Its function is to waver.”
(CMA, II, Guide to §4, p.85)

14 This dialogue is taken from the *Aṭṭhasālinī*, Burmese edition, pp. 410-413 and is Sayādaw's translation.

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When there is doubt, you waver, you cannot choose, you are not sure.

“It is manifested as indecisiveness and as taking various sides.” (CMA, II, Guide to §4, p.85)

So you cannot decide which is correct. It is like when you are at a crossroad, you do not know which way to take.

“Its proximate cause is unwise attention.” (CMA, II, Guide to §4, p.85)

Here doubt means doubt about the Buddha, Dhamma, Saṃgha and so on. Sometimes at the crossroads you are not sure whether to turn left or right. That doubt is not Akusala doubt. It is just lack of understanding. Even Arahants can have such doubt. Sometimes even they don't know if a particular action is allowable or not if they are not well-versed in Vinaya. Not every doubt is Vicikicchā. In a Buddhist perspective it is doubt about Buddha, Dhamma and Saṃgha. If you have doubt about the Buddha — whether there was a Buddha at all, whether Buddha really possessed omniscience or whether the Buddha was really enlightened — this kind of thinking is called doubt.

This doubt is described in *Visuddhimagga* and *Aṭṭhasālinī* as doing harm to the practice. The English translations both of *Visuddhimagga* and *Aṭṭhasālinī* are a little inaccurate. The Pāli sentence used there is “Paṭipattiantarāyakarāti”. That means doing harm to Paṭipatti. Do you know Paṭipatti? You have heard this word many times. ‘Paṭipatti’ means the practice, the practice of meditation, the practice of duty, the practice of keeping the precepts. That is called Paṭipatti. The word ‘Paṭipatti’ in Pāli has two meanings. It also means understanding. One person translated it as doing harm to attainment. But actually Paṭipatti does not mean attainment. ‘Paṭipatti’ means the practice of Vipassanā or the practice of meditation. Another person translated it as

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obstructive of theory. I think that is farther away from the real meaning. That was Venerable Ñāṇamoli. What it actually means is that doubt can do harm to your practice. If you have doubts practising your meditation, you cannot go on practising your meditation. Doubt is a very damaging mental hindrance. It is one of the mental hindrances (Nīvaraṇa). When doubt arises in your mind, it is very difficult for you to go on practising meditation. It is said to be doing harm to practice — not doing harm to attainment, not being obstructive to theory. Whenever there is doubt in your mind during meditation, while in meditation, you have no other thing to do but to note it — “doubt, doubt, doubt” until it disappears. Outside meditation you can have discussion with knowledgeable people. You can read books. This doubt is called Vicikicchā.

I think I told you about the meaning of Vicikicchā before. What is the meaning? There are two meanings. One meaning is no remedy, no remedy of understanding. When there is doubt, there is no wisdom, there is no knowledge. ‘Vi’ means no. ‘Cikicchā’ means remedy or curing. There is another meaning. We divide the word into ‘Vici’ and ‘Kicchā’. ‘Vici’ means investigating. ‘Kicchā’ means getting tired. When you have Vicikicchā, you think about something and cannot come to a conclusion, and so you become tired and frustrated. Vicikicchā is doubt. It is one of the mental hindrances.

We have come to the end of the 14 Akusala Cetasikas. I want you to remember the 14 in Pāḷi: Moha, Ahirika, Anottappa, Uddhacca, Lobha, Diṭṭhi, Māna, Dosa, Issā, Macchariya, Kukkucca, Thina, Middha and Vicikicchā. Very good.

Sādhū! Sādhū! Sādhū!

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Sobhana Cetasikas

Last week we finished the 14 unwholesome mental factors. Today we will study the beautiful mental factors or Sobhana Cetasikas. Actually the name 'Sobhana' is the name of mental factors. Originally it was the name of the mental factors. When consciousness is accompanied by these beautiful or Sobhana mental factors, then that consciousness is called a beautiful consciousness. Originally that name was given for Cetasikas, mental factors.

Groups

There are altogether 25 beautiful mental factors. They are divided into four groups. The first 19 are called universal beautiful mental factors. That means these mental factors will arise with every beautiful mental consciousness. They are common to all beautiful types of consciousness. Do you remember the beautiful types of consciousness? Which ones are the beautiful consciousnesses? All types of consciousness except Akusala and Ahetuka are Sobhana. That means beautiful sense-sphere consciousness, Rūpāvacara consciousness, Arūpāvacara consciousness and Lokuttara (Supramundane) consciousness. These 19 Cetasikas will accompany every one of these 59 types of consciousness. Then there is another group called the abstinences. Then there are two as a group, the limitless ones. Then the last one alone is the faculty of wisdom.

Saddhā

The first one is Saddhā. It is translated as faith or confidence. Sometimes we use confidence rather than faith. Faith may indicate blind faith, faith not accompanied by

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understanding. But here we mean confidence which is mostly accompanied by understanding.

“The first of the beautiful Cetasikas is faith, which has the characteristic of placing faith or trusting.” (CMA, II, Guide to §5, p.85)

There are four aspects for each mental factor. The first one is characteristic. The second one is function. The third is manifestation. The fourth is proximate cause. When we study mental factors, not only mental factors but the subjects of Abhidhamma, we try to understand them with reference to these four aspects. If you cannot memorize all of them, just try to memorize the first one, characteristic, because it is important. You must know the characteristic of each mental state. So Saddhā has the characteristic of placing faith or of trusting something — having faith in the Buddha, Dhamma, Saṃgha, and so on.

“Its function is to clarify, as a water-clearing gem causes muddy water to become clear; ...” (CMA, II, Guide to §5, p.85-86)

It is explained in the *Aṭṭhasālinī* and also in the Vibhaṅga that a universal monarch has a precious gem. That gem has the capability to clarify water. Suppose he went out fighting. Then he was tired and he wanted to drink water. He tells his followers that he wants to drink water, but the water may be muddy at that time because they were fighting in the river. When there is the gem with him, then he puts the gem in the water. The mud will subside and the water will become clear. When Saddhā arises in our minds, then our minds become clear. Its function is to clarify, to cleanse the mind like the water-clearing gem.

“... or its function is to set forth, as one might set forth to cross a flood.” (CMA, II, Guide to §5, p.86)

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‘Set forth’ really means going right into, plunging into, entering into. Here the Commentaries explain with a simile. People were trying to cross a river. The river was filled with crocodiles and other animals. So it was not safe. These people were not brave enough so they were just standing on the bank looking here and there. Then a brave man comes along and asks them what they are doing. They said they wanted to cross the river, but that they were afraid of the crocodiles and other animals. He picked up his sword and said, “Just follow me”. He plunges into the river and went ahead of them to scare away the crocodiles and others. So he safely took the people from this bank to the other bank. With help of that man, following that man, people were able to cross the river, cross the flood. In the same way, when there is Saddhā, then you are able to perform meritorious deeds. When you have confidence, when you have faith in the Buddha, Dhamma, Saṃgha, the training, and in yourself, then you can do things. Saddhā is like a brave man who takes people across the river which is full of crocodiles and others.

“It is manifested as non-fogginess, ...” (CMA, II, Guide to §5, p.86)

When mind is clear, it is not foggy.

“... i.e. the removal of the mind's impurities, or as resolution.” (CMA, II, Guide to §5, p.86)

You have met Adhimokkha. There is a mental factor called Adhimokkha. It is among the six occasionals (Vitakka, Vicāra, Adhimokkha, Vīriya, Pīti, Chanda). Adhimokkha is resolution. There Adhimokkha is occasional and it is variable. It may accompany both wholesome and unwholesome types of consciousness. In faith or in Saddhā there is an element of resolution. First we must understand that there are two kinds of Adhimokkha. There is the ordinary Adhimokkha which is common to both Kusala and Akusala. And there is this faith Adhimokkha. When you have faith, you have this kind of resolution. “This is it! This is the thing to have faith in!” In

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such a way you think. You have this resolution and follow it. There is an element of resolution, an element of making up your mind, of making a decision in faith or in Saddhā. Saddhā does not mean simply having faith. Here having faith is based on understanding. And when you understand that something is a real object of your faith, you will decide that it is good. Then you have faith in it or confidence in it. There is an element of resolution in Saddhā.

“Its proximate cause is something to place faith in, ...”
(CMA, II, Guide to §5, p.86)

That means the Buddha, the Dhamma, the Saṃgha and others.

“... or hearing of the Good Dhamma, etc., that constitute the factors of stream-entry.” (CMA, II, Guide to §5, p.86)

There are some things that lead to the attainment of Sotāpatti-magga and Sotāpatti-phala. Associating with Noble People, listening to the Dhamma, wise reflection, and developing factors of Vipassanā, these are called the constituents or factors of Stream-entry. If you want to reach the attainment of Sotāpanna, then you follow these four things. Associating with Noble people or people that are knowledgeable, listening to Good Dhamma, wise reflection and developing factors of Vipassanā are the proximate causes of Saddhā.

Saddhā is compared to many things in the Suttas. Saddhā is compared to a hand. If you have a hand, you can pick up the good things you want. Even if there are precious things in front of you, without a hand you cannot pick them up. In the same way, if you do not have Saddhā, if you do not have confidence, you cannot pick up Kusala. You cannot pick up good qualities, good mental states. So Saddhā is compared to a hand.

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Also Saddhā is described as a treasure. There are treasures which are called Noble Treasures. Saddhā is one of them. Saddhā treasure can lead to the attainment of enlightenment. So it is the best of treasures. The other kinds of treasures cannot help us to reach the state of an Arahant or enlightenment. Saddhā can help us to reach that state. Without Saddhā, without confidence, we will not even listen to the Dhamma. We will not practise. So Saddhā is compared to a treasure, to wealth.

Saddhā is compared to seed. If you want to have a tree or fruit, you must grow the seed. If you do not have the seed, you cannot have fruit and flowers. In the same way, if you do not have Saddhā, you cannot have Kusala. So Saddhā is compared to a seed.

Saddhā is one of the five mental faculties. Do you remember the five mental faculties? What are they? They are faith, energy, mindfulness, concentration and wisdom. Faith or Saddhā is one of the mental faculties. These five mental faculties are to be kept in balance. You understand that. If any one of them is in excess, your meditation will go wrong. Saddhā is to be balanced especially with Paññā, understanding. Too much Saddhā and you will believe in anything. Too much Paññā and you will become deceitful. Saddhā is one of the five mental faculties which is important in meditation.

Sati

The next one is Sati, mindfulness. You all know mindfulness. You have been practising mindfulness for many years now. The Pāli word for mindfulness is Sati.

“The word sati derives from a root meaning ‘to

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remember', ...” (CMA, II, Guide to §5, p.86)

Here as a mental factor it is not remembering actually.

“... but as a mental factor it signifies presence of mind, attentiveness to the present, rather than the faculty of memory ...” (CMA, II, Guide to §5, p.86)

Sati here does not means to remember, but it means to pay attention to the object at the present moment. When you practise Satipaṭṭhāna, mindfulness meditation, you are mindful of the object at the present moment. In some places Sati does mean remembering. The supernormal knowledge of remembering past lives — the Buddha attained this knowledge in the first watch of the night before he became the Buddha. That knowledge is called Pubbenivāsānussati. Sati there means to remember. The Buddha was able to remember his past lives. In certain contexts Sati can mean remembering. Here as a Cetasika, Sati means not remembering but mindfulness, to be with the object.

“It has the characteristic of not wobbling, ...” (CMA, II, Guide to §5, p.86)

That means not floating on the surface. The Commentary explains that some dry wood or, let us say, a balloon floats on the surface of the water. It does not go into the water. Sati is not like that. Sati must go into the object. Another way of saying non-wobbling is non-superficiality. If it is Sati, it is not superficial. It must be squarely with the object; it must go into the object.

“Its function is absence of confusion or non-forgetfulness.” (CMA, II, Guide to §5, p.86)

That means actually not losing the object. When you pay attention to something, your mind is with that object. Your mind does not lose that object. You do not lose that object because Sati is there. It has the function of non-confusion or

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of not losing the object.

“It is manifested as guardianship, ...” (CMA, II, Guide to §5, p.86)

Sati manifests as a guard. When you put a guard at a gate, a guard can keep out unwanted animals, unwanted people. In the same way, when you put Sati as a guard at your mind-door, it can keep out the unwholesome mental states from entering your mind. When Yogis concentrate on Sati itself, it appears to them as a guard. Sati is there at the six sense-doors. So long as Sati is at these six sense-doors, no unwholesome state can enter the mind.

That is why the Buddha said, “This is the only way for the purification of the minds of beings.” Many people do not like that statement. They would say there must be some other ways, not just this only. The other day I met a woman who said, “I don't like this statement that this is the only way.” I didn't say anything to her. That is the truth that this is the only way to keep the mental defilements from entering your mind. There is no other way. If you keep mindfulness with you, you can keep them at bay. The moment you lose mindfulness, the mental defilements come in. So mindfulness is the only way. That you must accept. The Buddha expressly said that. This is the only way, there is no other way. Mindfulness can be practised in different ways. There is mindfulness of breathing, mindfulness of postures of the body, mindfulness of small activities, mindfulness of the four elements in the body, mindfulness of different parts of the body. There are many kinds of mindfulness practice. But whatever you practise, it must be mindfulness, so that you can keep the mental defilements away from your mind. That is why the Buddha said, “This is the only way for the purification of the minds of beings.” It is like a guard. So long as there is mindfulness as guard at the six sense-doors, there is no chance for the mental defilements to enter your mind.

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“... or as the state of confronting an objective field.”
(CMA, II, Guide to §5, p.86)

That means coming to the object or something like that. So there is Sati. Mind is not only aimed at the object but actually touches the object. Mind is turned toward the object. Confronting means turning the mind face to face with the object.

“Its proximate cause is strong perception ...” (CMA, II, Guide to §5, p.86)

If you have strong Saññā, you can remember many things. You can memorize a book or maybe many books. Actually that is because you have strong Saññā. Strong Saññā helps you remember things.

“... or the four foundations of mindfulness.” (CMA, II, Guide to §5, p.86)

The Four Foundations of Mindfulness is also the proximate cause. You practise the Four Foundations of Mindfulness, and you develop mindfulness. The previous mindfulness is a proximate cause or a condition for the practice of mindfulness. One moment of mindfulness has another moment of mindfulness, and another moment of mindfulness. So that is why it is said that the Four Foundations of Mindfulness is the proximate cause.

Hiri & Ottappa

The next two are Hiri and Ottappa. Hiri is the shame of wrongdoing. Ottappa is the fear of wrongdoing. We met the opposite of these two among the unwholesome mental factors. They are Ahirika and Anottappa. We leave out the negative particles and we get Hiri and Ottappa. Hiri is shame, shame for wrongdoing or disgust for wrongdoing. Ottappa is fear of wrongdoing.

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“Shame has the characteristic of disgust at bodily and verbal misconduct, fear of wrongdoing has the characteristic of dread in regard to such misconduct. They both have the function of not doing evil, and are manifested as the shrinking away from evil.” (CMA, II, Guide to §5, p.86)

When you have Hiri and Ottappa, you do not do evil. You don't do Akusala. You shrink from Akusala. You keep away from Akusala.

“Their proximate cause is respect for self and respect for others, respectively.” (CMA, II, Guide to §5, p.86)

The proximate cause for Hiri (shame) is respect for one's self. The proximate cause for Ottappa (fear) is respect for others. If I should want to do some evil, then I would say to myself, “Such a person as I should not do this. I come from a good family. I am the student of a great teacher. I have been a monk for many years. Such a person as I should not do evil. Considering what is good for myself, I will refrain from evil.” That is Hiri.

When Ottappa arises one thinks: “If I do something wrong, people will blame me. I will lose face with that.” So I'm afraid of being criticized by you. I refrain from doing evil because I fear criticism. That is respect for others, not for myself. So respect for others is the proximate cause of Ottappa.

“These two states are called by the Buddha the guardians of the world because they protect the world from falling into widespread immorality.” (CMA, II, Guide to §5, p.86)

If there were no Hiri and Ottappa in the world, there would be as it is said in the book widespread immorality. So these two qualities, these two mental factors keep the society

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in good shape. Once society gives up these two qualities and has no respect for these two qualities, then that society becomes violent, immoral. So Buddha described these two as Lokapālā. 'Loka' means world and 'Pāla' means protection or guardian. So 'Lokapālā' means guardians of the world.

Sometimes you are ashamed to do something good. That is not Hiri. Hiri is shame for doing evil. Shame to do good things is not Hiri.

Alobha

The next one is Alobha, non-greed. It is the opposite of Lobha. Lobha is attachment. Alobha is non-attachment.

“Non-greed has the characteristic of the mind's lack of desire for its object, ...” (CMA, II, Guide to §5, p.86)

Even though the object is presented to it, the mind has no interest in it. It has no desire to possess that object, to be attached to that object. That is Alobha.

“... or non-adherence to the object like a drop of water on a lotus leaf.” (CMA, II, Guide to §5, p.86)

It is a very good example. You put a drop of water on a lotus leaf and it immediately falls away. When there is Alobha (non-greed), then your mind will not be attached to anybody or anything at all. It is like a drop of water on a lotus leaf.

“Its function is not to lay hold, ...” (CMA, II, Guide to §5, p.86)

Alobha is not taking hold of something, not clinging to something.

“... and its manifestation is detachment. It should be

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understood that non-greed is not the mere absence of greed, ...” (CMA, II, Guide to §5, p.86)

That is very important. If it is absence of greed, it must be Paññatti. It must be a concept. It would not be a reality, like absence of first Arūpāvacara consciousness. Alobha does not mean the absence of Lobha but something that is the opposite of Lobha. It is actually a positive virtue such as generosity or renunciation. It is not the mere absence of greed, but it is a positive mental state, a positive virtue.

Adosa

The next one is Adosa. Here once again it is not the absence of Dosa, not the absence of hatred. It is the opposite of Dosa.

“Non-hatred has the characteristic of lack of ferocity, or of non-opposing.” (CMA, II, Guide to §5, p.86)

When there is Dosa, there is opposition to the object in the mind. So here when there is Adosa, there is no opposition.

“Its function is to remove annoyance, or to remove fever, ...” (CMA, II, Guide to §5, p.86)

‘Fever’ means fever of mind. When there is Dosa in the mind, it is said to be feverish. Adosa removes that fever.

“... and its manifestation is agreeableness. Non-hatred comprises such positive virtues as loving-kindness, gentleness, amity, friendliness, etc.” (CMA, II, Guide to §5, p.86)

Any thing which is the opposite of Dosa, of anger, of hatred is Adosa.

“When non-hatred appears as the sublime quality of

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loving-kindness ...” (CMA, II, Guide to §5, p.86)

When you practise loving-kindness, loving-kindness is actually Adosa. But not every Adosa is loving-kindness. So loving-kindness is narrower in scope than Adosa. Only when you practise saying, “May all beings be happy” is there loving-kindness. Now you are studying or you may be thinking of the Buddha. At those moments there is no loving-kindness, but there is Adosa. Only when you deliberately develop this desire for the well-being of all beings like saying, “May all beings be well, happy and peaceful” is it then called loving-kindness. Loving-kindness in essence is Adosa, but not all Adosa is loving-kindness.

You have to specifically develop it for it to be called loving-kindness.

“... (When it becomes loving-kindness) it has the characteristic of promoting the welfare of living beings.” (CMA, II, Guide to §5, p.86)

That means the desire for the welfare of all beings.

“Its function is to prefer their welfare. Its manifestation is the removal of ill will.” (CMA, II, Guide to §5, p.86)

When you practise loving-kindness, you get rid of anger.

“Its proximate cause is seeing beings as loveable. Such loving-kindness must be distinguished from selfish affection, its ‘near enemy.’” (CMA, II, Guide to §5, p.86)

When you practise loving-kindness, you have to be careful of two enemies — the near enemy and the far enemy. The far enemy is not difficult to see and not difficult to overcome. The far enemy is hate. It is the opposite; it is the direct enemy. The near enemy is affection, love. It is very difficult to distinguish loving-kindness from love. A mother has

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love for her child. That love for her child — is it Rāga or is it Mettā? I think both. Sometimes it may be Rāga. Sometimes it may be pure loving-kindness. Once a man told me, “I have a granddaughter and I am sending loving-kindness toward her.” But what I thought was that what you are sending is not pure loving-kindness. There was attachment. So attachment comes to us in the guise of loving-kindness. That is why it is called the near enemy. It is more difficult to see than the far enemy, Dosa. We can easily see that Dosa is the enemy of Mettā. This selfish affection or attachment is not so easy to see. It is called the near enemy. When we practise loving-kindness meditation, we must be careful that we do not get into the hands of this near enemy.

When practising loving-kindness meditation, when you are sending loving-kindness thoughts to specific persons, it is instructed in the *Visuddhimagga* that you are not to send thoughts to a person of the opposite sex because affection or lust can arise out of the development of loving-kindness towards a person of the opposite sex. While practising loving-kindness meditation, we must take care not to allow the near enemy, affection or lust to enter our minds.

Tatramajjhataṭṭā

The next one is Tatramajjhataṭṭā.

“The Pāḷi term for this cetasika literally means ‘there in the middleness’.” (CMA, II, Guide to §5, p.86)

‘There’ means among the Cetasikas. It is impartial. It is neutral. When you are in the middle, you do not fall into either group. You are impartial. You are neutral.

“It is a synonym for equanimity (upekkhā), not as neutral feeling, but as a mental attitude of balance, detachment, and impartiality.” (CMA, II, Guide to §5, p.86)

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Whenever you find the word 'Upekkhā', be careful. It can mean the Upekkhā feeling, neutral feeling, neither pleasant nor unpleasant feeling. Also it can mean this mental factor which is neutrality of mind, and which is not feeling. Vedanā is feeling. Upekkhā is one of the five kinds of feelings. This Upekkhā is not Vedanā, not feeling. It is a mental state which is called neutrality of mind. Many people have been misled by the word 'Upekkhā'. Please be careful when you read books and find the word 'Upekkhā'. Try to find out what it means in that context.

“It has the characteristic of conveying consciousness and the mental factors evenly.” (CMA, II, Guide to §5, p.86)

Consciousness and mental factors arise together. They arise at the same time. They must do their respective functions. For them to do their respective functions properly, they need this mental factor. It is like a supervisor. It is compared to a charioteer. A charioteer is a driver of a cart drawn by three or four horses. When the horses are running evenly, the driver does not have to make much effort to keep the chariot going. This mental factor keeps consciousness and other mental factors going smoothly. When under its regulation consciousness and mental factors function properly, it is a time of neutrality.

“Its function is to prevent deficiency and excess, ...” (CMA, II, Guide to §5, p.86-87)

In doing their respective functions the Citta and Cetasikas may do their functions in excess. Sometimes they may not do their functions well. When they do not do their functions well or when they over-function, then the balance of the mental factors will be disturbed. This mental state prevents or regulates the functions of other associated mental states.

“... or (its function is) to prevent partiality.” (CMA, II, Guide

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to §5, p.87)

Tatramajjhataṭṭā prevents falling onto this side or that side.

“It is manifested as neutrality. It should be seen as the state of looking on with equanimity in the citta and cetasikas, like a charioteer who looks on with equanimity at the thoroughbreds progressing evenly along the roadway.” (CMA, II, Guide to §5, p.87)

I always compare this to cruise control in your car. When you put the cruise control on in the car, you don't have to make effort for the car to go. There is a kind of Tatramajjhataṭṭā there.

“Neutrality of mind becomes the sublime quality of equanimity towards living beings.” (CMA, II, Guide to §5, p.87)

There are four Brahmavihāras, four Sublime states, four abodes of the Brahmas. Among those Sublime states there is Upekkhā. The first one is Mettā, loving-kindness. The second one is Karuṇā, compassion. The third one is Muditā, appreciative joy. And the fourth one is equanimity. That equanimity is called Upekkhā in Pāḷi. That Upekkhā is this Tatramajjhataṭṭā, and not Upekkhā feeling.

“As such it treats beings free from discrimination, without preferences and prejudices, looking upon all as equal. This equanimity should not be confused with its ‘near enemy’, the worldly-minded indifference due to ignorance.” (CMA, II, Guide to §5, p.87)

That means not paying attention. In that case it means not knowing. That is ignorance. Upekkhā here is not turning away from the object. It is with the object, but it does not fall into partiality. So its near enemy is this worldly-minded indifference due to ignorance. That is something like careless apathy.

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When a son behaves badly and does not listen to his parents' advice or admonitions, sometimes his parents may say, "I do not think about you, I will not be concerned about you, I do not care about you." That kind of feeling is not this Upekkhā. That is your turning away from the object. Upekkhā takes the object, but takes it with impartiality.

Then we have what?

"The next twelve universal beautiful cetasikas fall into six pairs, ..." (CMA, II, Guide to §5, p.87)

Now the pairs come,

"... each containing one term that extends to the 'mental body' (kāya) and another that extends to consciousness (citta). In this context the mental body is the collection of associated cetasikas, called 'body' in the sense of an aggregation." (CMA, II, Guide to §5, p.87)

Kāya-passaddhi & Citta-passaddhi

The first pair is Kāya-passaddhi and Citta-passaddhi. 'Passaddhi' means tranquility, calm. Kāya here does not have the usual meaning of body, our physical body. 'Kāya' here means an aggregation, a combination. In other words 'Kāya' here means Nāma-kāya. 'Nāma-kāya' means simply Cetasikas. Kāya here actually means the Cetasikas. So 'Kāya-passaddhi' means tranquility of Cetasikas or you can just say tranquility of Nāma-kāya. 'Citta-passaddhi' means tranquility of consciousness. The first one is the tranquility of Cetasikas and the second one is the tranquility of Citta.

"The twofold tranquility has the characteristic of the

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quieting down of disturbances (daratha) in the mental body and consciousness, respectively. Its function is to crush such disturbances. It is manifested as peacefulness and coolness.” (CMA, II, Guide to §5, p.87)

When there is Kāya-passaddhi and Citta-passaddhi, you will be very peaceful.

“Its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as restlessness and worry, ...” (CMA, II, Guide to §5, p.87)

When there is restlessness and worry, you don't have tranquility of Cetasikas and tranquility of Citta.

Kāya-lahutā & Citta-lahutā

The second pair is Kāya-lahutā and Citta-lahutā. ‘Lahutā’ means light. So Lahutā means lightness — lightness of the Cetasikas and lightness of the consciousness. When there is lightness, there is no heaviness.

“The twofold lightness has the characteristic of the subsiding of heaviness in the mental body and consciousness, respectively. Its function is to crush heaviness. It is manifested as non-sluggishness. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to such defilements as sloth and torpor, ...” (CMA, II, Guide to §5, p.87)

When sloth and torpor arise, you become heavy. First your eyelids become heavy and then they overpower you. You become a very heavy thing. When you are alert, then there will be lightness in your body and mind.

Kāya-mudutā & Citta-mudutā

The third pair is Kāya-mudutā and Citta-mudutā. The literal meaning of Mudutā is softness. Softness here means

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malleability. It means they are not rigid. They are compliant.

“The twofold malleability has the characteristic of the subsiding of rigidity ...” (CMA, II, Guide to §5, p.87)

They are not rigid when they are malleable.

“It should be regarded as opposed to such defilements as wrong views and conceit, ...” (CMA, II, Guide to §5, p.87)

When there is wrong view, you are very stubborn. You don't want to give up your view easily. And when you are conceited, when you have pride, you are rigid, you are stiff. When you have Māna or conceit, you don't want to bow down. And so they are rigid mental states. This pair is the opposite of these mental states. They are called Kāya-mudutā and Citta-mudutā.

Kāya-kammaññatā & Citta-kammaññatā

The next pair is Kāya-kammaññatā and Citta-kammaññatā, wieldiness.

“The twofold wieldiness has the characteristic of the subsiding of unwieldiness ...” (CMA, II, Guide to §5, p.87)

That doesn't tell us much. Sometimes the explanations are like that. Wieldiness means you can do what you like with it.

The simile given here is gold. When gold is purified it becomes wieldy, it becomes pliable. You can shape gold into anything without there being resistance. If the gold is hard, it may not lend itself to being made into different kinds of ornaments. So first a goldsmith has to purify gold by treating it with fire. When the gold is purified, you can make it into any ornament you like. The state of such a thing is called wieldiness, Kammaññatā. It is agreeable to being shaped. It is

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agreeable to being made into anything.

Student: [Inaudible].

Sayādaw: Sometimes it is difficult to get a satisfactory word for a Pāli word. I would use softness rather than malleability for Mudutā. I think that is better.

“Its function is to crush unwieldiness. It is manifested as success of the mental body and consciousness in making something an object. Its proximate cause is the mental body and consciousness. It should be regarded as opposed to the remaining hindrances, which create unwieldiness of the mental body and consciousness.” (CMA, II, Guide to §5, p.87)

Kāya-pāguññatā & Citta-pāguññatā

The next pair is Kāya-pāguññatā and Citta-pāguññatā, the twofold proficiency. This word also causes a little problem. Pāguññatā comes from Paguṇā. Paguṇā has three meanings. One is straight. That is not needed here because straightness will come later. The second meaning is proficiency. Proficiency means being familiar with. If I am familiar with a book, I can say that I am Paguṇā with the book. That means I know this book well, thoroughly. And then there is another meaning — being in a good state, being in a good condition. I think that would fit here. Because when you read the characteristic, it is the healthiness of mental body and healthiness of consciousness. I think we can put it this way. Nowadays people are saying healthiness of mind. Always Kāya-pāguññatā is translated as proficiency. I think it is healthiness of Cetasikas and healthiness of Citta.

“Its function is to crush unhealthiness of the mental body and consciousness.” (CMA, II, Guide to §5, p.88)

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“It should be regarded as opposed to lack of faith, etc., ...” (CMA, II, Guide to §5, p.88)

When you do not have faith, when you do not have mindfulness and so on, your mind has a kind of disease. Your mind is not healthy. So it is opposed to lack of faith and so on.

Kāyujukatā & Cittujukatā

The last pair is Kāyujukatā and Cittujukatā. ‘Uju’ means straight. So ‘Ujukatā’ means straightness, rectitude, straightness of mental body and straightness of consciousness.

“The twofold rectitude has the characteristic of uprightness of the mental body and consciousness, respectively. Its function is to crush tortuousness of the mental body and consciousness, and its manifestation is non-crookedness.” (CMA, II, Guide to §5, p.88)

When there are unwholesome states in the mind, the mind is said to be crooked. Mind is said not to be straight. So it manifests itself as non-crookedness.

“Its proximate cause is the mental body and consciousness. It should be regarded as opposed to hypocrisy and fraudulence, etc., which create crookedness in the mental body and consciousness.” (CMA, II, Guide to §5, p.88)

It is the opposite of such states.

These mental states are listed in pairs here. The explanation given in the Commentaries as to why these are listed in pairs and why others like Saddhā and Sati and so on are listed separately is that they crush their opposite qualities when they are together. That is why they are put together as pairs here.

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Also another explanation is that rectitude of consciousness is just the state of consciousness. But rectitude of Kāya can also imply rectitude of the physical body. When there is rectitude of mental states, there is also rectitude of physical body. If there is tranquility in the mind, then your physical body is also tranquil. In order to show that, they are described in pairs.

There are 19 mental factors which arise with every type of Sobhana consciousness. Now we go to the next group.

Viratis: Sammā-vācā, Sammā-kammanta & Sammā-ājīva

They are called Virati, abstinences. They are Sammā-vācā (right speech), Sammā-kammanta (right action) and Sammā-ājīva (right livelihood). You are very familiar with these three mental factors because they are included in the eight factors of the Noble Path. In the constituents of the Noble Eightfold Path you find these three factors Sammā-vācā (right speech), Sammā-kammanta (right action), Sammā-ājīva (right livelihood). These three are collectively called Virati, abstinences. From what is there abstinence? There is abstinence from wrong conduct. There is abstinence from wrong conduct by bodily action, abstinence from wrong conduct by speech or verbal action, abstinence from wrong livelihood. They arise only when a person really abstains from, for example, killing or stealing. When you are studying like this or when you are paying homage to the Buddha, there is no Virati present in your mind. These abstinences only arise in your mind only when you deliberately refrain from or abstain from wrongdoing.

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Three Kinds of Viratis

There are three kinds of Virati mentioned in the Commentaries.

- The first one is called natural abstinence. I think we should say abstinence on occasion.
- The second is abstinence by undertaking precepts.
- The third is abstinence by eradicating all mental defilements.

So there are three types of Virati, three types of abstinences.

The first one is called Sampatta-virati. 'Sampatta' really means arrive. Some occasion reaches you or arrives and you refrain from doing wrong. Then there is this Virati. Here the abstension is done not because one has taken precepts. It just happens to be there and the person refrains from doing it.

"Natural abstinence is the abstinence from evil deeds when the opportunity arises to engage in them, due to the consideration of one's social position, age, level of education, etc. An example is refraining from theft out of concern that one's reputation would be hurt if one is caught." (CMA, II, Guide to §6, p.88)

If there is an occasion for a man to pick up something easily, he may say to himself, "Such a person as I would not do such a thing.", so he refrains from wrongdoing, he refrains from taking anything. At that time there is abstinence of right action, Sammā-kammanta. When there is occasion for telling a lie, then you refrain from telling the lie, that is Sammā-vācā or right speech. When you abstain from wrong bodily conduct and wrong verbal conduct which is your livelihood, then there is Sammā-ājīva. So there is Sammā-vācā and Sammā-kammanta on the one hand and Sammā-ājīva on the other. They are all abstinences from wrongdoing. The difference is that if the wrongdoing is one's livelihood, then the abstinence

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for that is called *Sammā-ājīva*. If it is not so, it is called *Sammā-vācā* or *Sammā-kammanta*. If a fisherman abstains from killing fish, then there is *Sammā-ājīva* (right livelihood) because killing fish is his livelihood. Let us say, there is another person with a different profession. When he refrains from fishing, there is *Sammā-kammanta*, not *Sammā-ājīva*. There is no *Sammā-ājīva*, when fishing is not his livelihood. Refraining when occasion arises is called *Sampatta-virati*.

In the Commentary, the *Atthasālinī*, a story is given. There was a mother and her sons. The mother had a disease. The physician told her she needed raw flesh of a rabbit to cure that disease. When the physician said this, the elder brother sent the younger brother to the forest to catch a rabbit. So the younger brother went into the forest. Then there was a rabbit. When the rabbit heard the man coming, it ran away. When it ran away, it was caught in the creepers. Since it was caught, it made noise. The younger son heard it and caught the rabbit. Then he thought to himself, "I cannot kill this rabbit. I cannot take the life of this rabbit even to cure the disease of my mother." So he let it go. And he returned home. The elder brother, when he saw him, asked, "Have you got the rabbit?" The younger brother replied, "I caught a rabbit, but I didn't want to kill it even to cure the disease of my mother. So I let it go." The elder brother then scolded him. Then he went to his mother and made an asseveration of faith. He said, "Ever since I have become knowledgeable, ever since I know what is right and what is wrong, I have never taken the life of any living being. By the asseveration of this truth, by the saying of this truth may the disease of my mother be healed." Then it is said she was healed. That kind of abstention is called *Sampatta-virati*, abstention when occasion arises. He had not taken any precepts before he went out. There was an occasion to kill and he didn't do it. He abstained from killing the rabbit. That kind of *Virati* or abstinence is called *Sampatta-virati*, abstinence on occasion.

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The second one is abstinence by undertaking precepts, Samādāna-virati. 'Samādāna' means taking. So it is abstinence because of taking precepts.

“Abstinence by undertaking precepts is the abstinence from evil deeds because one has undertaken to observe precepts, for example, the five precepts of abstaining from killing, stealing, sexual misconduct, false speech, and intoxicants.” (CMA, II, Guide to §6, p.88)

There is a story. This time there was a farmer. One day he went out to work in the field. His cows got lost. So he went into the forest in search of his oxen. Then a big snake, perhaps a python caught him. When the python coiled round him, he had something like a sword in his hand. Wait a minute. Before going out to his field to work, he had gone to a renowned monk and took precepts from that monk. So after taking the five precepts, he went to the field to work. At first when he was caught by the snake, he thought he would cut off the snake's head. Then he thought further: “I have taken precepts from such a holy monk, so I should not break the precepts.” Then he thought again, “I will cut off the snake's head.” Once again he thought, “It is not proper that I break the precepts since I have taken them from a monk.” Three times he thought this way. Then he thought, “Let the snake kill me. I will not kill it.” At that moment the snake uncoiled and went away. He kept the precept of not killing because he had taken the precept of not killing from the monk. That kind of abstention is called Samādāna-virati, abstention because one has taken precepts.

The last one is called Samuccheda-virati. That is abstention which is accomplished when the mental defilements are eradicated. When are the mental defilements eradicated? They are eradicated at the moment of enlightenment. At the moment of enlightenment mental defilements are eradicated. When the mental defilements are eradicated, the disposition towards evil deeds is also eradicated. Since even the

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disposition towards evil deeds is eradicated, abstention from all evil deeds is accomplished. Although there is no occasion, even though he may have not taken precepts, he has eradicated all mental defilements. He has eradicated even the disposition towards them. And so it is said that at the moment of enlightenment all three Virati arise together. The abstinences are accomplished at that moment even though there may be no occasion for killing, stealing, etc. He is sitting in meditation, getting enlightenment, so there is no occasion for him to break any of the rules. But since all mental defilements have been eradicated along with the disposition to do evil, the abstinences are said to be virtually accomplished. That kind of abstinence is called Samuccheda-virati. 'Samuccheda' means cutting off altogether. So it is abstinence by cutting off altogether the mental defilements. So there are three types of abstinences — abstinence on occasion, abstinence because of taking precepts, abstinence because of the eradication of mental defilements.

There are three abstinences. The first is right speech.

“Right speech is the deliberate abstinence from wrong speech: ...” (CMA, II, Guide to §6, p.89)

It is important. Just saying what is true is not abstinence. You say what is true. That is not abstinence. Abstinence comes only when you have an occasion for saying what is not true and you refrain from saying that. That is the time of right speech. So right speech will not arise always. It will arise only when there is abstinence. It is abstinence from false speech, abstinence from slander, abstinence from harsh speech and abstinence from frivolous talk or abstinence from talking nonsense. These are the four wrongdoings by speech. There are four wrongdoings by speech — telling lies, slandering, using harsh words and speaking nonsense.

The next one is right action, Sammā-kammanta.

“Right action is the deliberate abstinence from wrong

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bodily action: from killing, stealing, and sexual misconduct.”
(CMA, II, Guide to §6, p.89)

When you abstain from killing, stealing, etc., there is right action. But when you are paying homage to the Buddha, it is not right action as abstinence or it is not abstinence. It is a right action because you are doing what is right. It is not called Sammā-kammanta or abstinence.

The last one is Sammā-ājīva. That is deliberate abstinence from the four wrongdoings by speech and the three wrongdoings by body when they are connected with your livelihood. Abstaining from any one of these seven when they are associated with one's job is right livelihood. Dealing in poisons, dealing in intoxicants, dealing in weapons, dealing in human beings for slavery and dealing in animals for slaughter for food are wrong trades. These five trades a follower of the Buddha is not to follow, not to do.

Only when there is abstinence from wrongdoing is there one of these abstinences — right speech, right action or right livelihood. Later on we will come to them again. So they do not always arise with Sobhana Cittas. They will arise only occasionally. They cannot arise three at a time with Kāmāvacara Cittas. Only with the Supramundane Cittas the three will arise simultaneously.

Appamaññās

The next group is called Appamaññā. 'Appamaññā' means no limit, limitless, the limitless ones. Why are they called limitless? They are called 'limitless' because they take limitless beings as object. When you practise Karuṇā and Muditā or even when you practise Mettā and Upekkhā, you must practise toward all beings. There must be no limit to the beings towards whom you practise one of these four qualities. That is why they are called Appamaññā. 'Appamaññā' means

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no limit.

Also when you are practising loving-kindness toward just one person, it is still called Appamaññā because when you send loving-kindness to a person you do not limit it to the upper part of the body only or lower part of the body only. You send it to the whole being as object without any restriction. That is why these four are also called Appamaññā.

Karuṇā

The first Appamaññā here is compassion. Karuṇā is compassion.

“Karuṇā, or compassion, has the characteristic of promoting the removal of suffering in others.” (CMA, II, Guide to §7, p.90)

That means the desire for the removal of suffering from other beings is called Karuṇā. Whether suffering is really removed or not is one thing. When you practise Karuṇā you say: “May he or she be free from suffering.” Whether or not the person really gets free from suffering is another thing, but we practise that way. When we practise compassion, it is important that we do not fall prey to its enemy. It succeeds when it causes cruelty to subside, and it fails when it produces sorrow. Cruelty is the opposite of Karuṇā. In practising Karuṇā sometimes you may fall into sorrow. You are sorry about those who are suffering. Sometimes you are angry with those who inflict injury on those who are suffering and you step over the boundary of compassion and fall into Akusala — fall into sorrow or fall into anger. Compassion in Buddhism is purely wholesome. The moment you experience sorrow or anger, it is no longer Karuṇā. You no longer have Karuṇā in your mind. You are no longer practising Karuṇā. It is very important when you are practising Karuṇā that you just stop there and don't go over to sorrowing with those in suffering or getting angry with those who inflict pain on them. There are two enemies here.

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The direct enemy is cruelty. The near enemy is sorrow.

Muditā

The second one is Muditā, appreciative joy. That means you are happy when you see other people that are prosperous or other people that are happy. At such times you have Muditā, joy.

“Muditā, or appreciative joy, has the characteristic of gladness at the success of others.” (CMA, II, Guide to §7, p.90)

When other people are successful, when other people are well off, when other people are happy, you are also happy.

“Its function is being unenvious at others' success. It is manifested as the elimination of aversion. Its proximate cause is seeing the success of others. It succeeds when it causes aversion to subside, and it fails when it produces merriment.” (CMA, II, Guide to §7, p.90)

Its direct enemy is aversion. That means like jealousy. When someone is successful, you don't like it. That is called aversion here, the direct enemy of Muditā. The near enemy is merriment. That means getting happy, not wholesome happiness. Here it is getting merry with attachment and so on. That is the near enemy of Muditā. Somebody is very successful, and you are very happy, but not just wholesome happiness, but merriment comes in. That is the near enemy of Muditā.

Karuṇā and Muditā are among the four Sublime states or the four Brahmavihāras. We have altogether four of them — Mettā, Karuṇā, Muditā and Upekkhā. Mettā is represented by Adosa. Upekkhā is represented by neutrality of mind. That is why in this *Manual* only two are mentioned as limitless ones (see CMA, II, §7, p.89). But actually four of them are called limitless ones. But as I said before, Adosa and neutrality of mind —

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these two may or may not be Mettā and Upekkhā. So although in essence Mettā is Adosa and Upekkhā is Tatramajjhataṭṭā, every Adosa and every Tatramajjhataṭṭā is not Mettā and Upekkhā. Only when they appear in the mode of promoting the welfare of others, only when they are in the mode of neutrality of mental states are they respectively called Mettā and Upekkhā. There are four Brahmavihāras, but here only Karuṇā and Muditā are mentioned as Appamaññā.

Sādhū! Sādhū! Sādhū!

Paññindriya & Sampayoga Method

Last week we finished Karuṇā (compassion) and Muditā (appreciative joy). They are called limitless ones or measureless ones. They are so called because their objects should always be limitless, limitless beings. Actually there are four states that are called limitless or measureless. These four are Mettā, Karuṇā, Muditā and Upekkhā. Mettā and Upekkhā are not included in the limitless ones here because they are represented effectively by non-hatred and neutrality of mind. Although Mettā is Adosa (non-hatred) and Upekkhā is neutrality of mind, not every Adosa and not every neutrality of mind is Mettā or Upekkhā that belong to limitless states. Because when you are paying respect to the Buddha, when you are studying, there is Adosa in your mind but not Mettā. In order for it to become Mettā you have to practise specially, like contemplating, “May all beings be well, happy and peaceful.” Mettā and Upekkhā as limitless states are narrower in scope than the mental states of Adosa and Tatramajjhataṭṭā.

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Amoha or Paññindriya

Now we come to the last mental factor which is Amoha or Paññindriya. In Abhidhamma, as it is said in the CMA, Paññā is sometimes called Paññā, sometimes Ñāṇa and sometimes Amoha (see CMA, II, Guide to §8, p.90). There are other synonyms too. These words are used as synonyms in Abhidhamma. Whether it is Paññā, Ñāṇa or Amoha we mean the same thing, the same mental factor.

This mental factor here is called Paññindriya. 'Indriya' means faculty. That means it exercises predominance over other mental factors in comprehending things, in understanding the real nature of things. So it is called the faculty of wisdom or the faculty of knowledge.

“Wisdom has the characteristic of penetrating things according to their intrinsic nature.” (CMA, II, Guide to §8, p.90)

Seeing them in their true nature, seeing the true nature of things is wisdom. Sometimes the characteristic is described as sure penetration. When a sharpshooter shoots, he always hits the target. In the same way, Paññā always hits the target. Paññā or Ñāṇa or Amoha is that which penetrates or understands the true nature of things.

“Its function is to illuminate the objective field like a lamp.” (CMA, II, Guide to §8, p.90)

Paññā is compared to a lamp. Moha is compared to darkness. When there is no light in this room, we cannot see things. We cannot see each other. If there is light, if the room is illuminated, then we see things clearly. In the same way, when there is Moha in our minds, we don't see things clearly, we don't see things as they are. But when Paññā comes, it is like illuminating the object, we see things clearly. So Paññā has the function of illuminating the object, like a searchlight.

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“It is manifested as non-bewilderment.” (CMA, II, Guide to §8, p.90)

When you understand something clearly, when you understand the true nature of things, you are sure about that thing. You are not deluded. Paññā is here compared to a guide. A guide can take you through the wilderness without making mistakes.

“Its proximate cause is wise attention (yoniso manasikāra).” (CMA, II, Guide to §8, p.90)

According to Abhidhamma, not every knowledge is called Paññā. Paññā is that which understands the real nature of things. Sometimes there may be some kind of knowledge of weapons to kill people or something like that. That is not called Paññā according to Abhidhamma. It may be some kind of strong Vitakka. Sometimes it may even be Akusala.

Paññā is best demonstrated with respect to Vipassanā meditation. You practise Vipassanā meditation. You make notes of the objects you observe. As your mind becomes concentrated, you begin to see the objects clearly, and then their characteristics and others will show their true nature. Paññā is best demonstrated by Vipassanā meditation.

Saññā, Viññāṇa and Paññā

There are three states which share understanding. There is Saññā (perception). There is Viññāṇa or Citta. And there is Ñāṇa or Paññā. They look similar. In each word you find ‘-ñā’, Sañ-ñā, Viñ-ñā-ṇa, Pañ-ñā. All of them know the object, but their mode of knowing is different. Saññā is knowing the object — here knowing the object means just perception of the object, just making notes of the object — it is blue, it is yellow, it is red and so on. Viññāṇa is described as

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something which knows that the object is blue or yellow or whatever and also knows the characteristics, the characteristics of Anicca, Dukkha and Anatta. But it cannot achieve the eradication of mental defilements. It cannot achieve the penetration of the Four Noble Truths. Paññā can do that. That is the difference between Saññā, Viññāṇa and Paññā. Saññā makes a mark. Viññāṇa makes a mark and knows the object. It cannot help penetration arise just by itself. This is done by Paññā.

These three are compared to a child, a villager or ordinary man, and a money-changer or a thief. When these people see a coin, their understanding is different. When the child sees the coin, he may just know that it is round, has figures on it, is big or small or something like that. The child does not know that it can be used to buy something. The villager knows that it is a coin, that it has figures on it, that it is round or square, etc., and also he knows that it is valuable for human use. It can be used to exchange for other things. But he does not know whether that coin is a genuine coin or false or whether it is just half value. This he does not know. This knowledge is for the money-changer or a thief. A money-changer is familiar with money or coins. So he knows all three modes. It is a round thing with figures on it, it can be used for exchanging things, and also he knows if it is false or genuine, and also he knows if it is made in some year, or some place, or made by certain people. So his knowledge is thorough with regard to the coin. The villager's understanding is not so thorough. He knows it is a coin. He knows it can be used in exchange for things. A child's understanding is very limited. He just knows it is a round thing. He may play with it. This is the difference between Saññā, Viññāṇa and Paññā.

This difference is given in the books actually with reference to Vipassanā meditation. When you practise Vipassanā meditation, first you see the characteristics, you penetrate the characteristics with Paññā. Viññāṇa also takes

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them as object. Viññāṇa can take the characteristics, ignorance, suffering and soulless nature as object. It cannot by itself achieve the penetration of the Four Noble Truths.

There is another kind of difference between these three. Saññā knows the object whether it is right or whether it is wrong. Whether it is right or wrong, Saññā may just make a note. Saññā makes a note of a snake while the object is really a rope. It may make a note of a human being when the object is actually just a scarecrow. Saññā is just knowing the object by making notes — it is yellow, it is white and so on. Paññā penetrates into the nature of things and understands it thoroughly. Viññāṇa is just the awareness of the object. Although these three mental factors arise simultaneously, that is, they arise at the same time and take the same object, their relationship to the object, their understanding of the object is different. One just makes a note of it. One is just aware of it. The last one penetrates into the true nature of the object. That is the difference between the mental states of perception, consciousness and wisdom or understanding.

With this we come to the end of the 52 mental states. Again let us go back to the beginning. How are the 52 mental states divided? First there are 13 Aññasamāna, common to another. Then there are 14 Akusala that are unwholesome. There are 25 that are beautiful. Again the first 13 are divided into two. The first seven are universals. The other six are occasionals or particulars or Pakiṇṇaka. The 25 Sobhana Cetasikas are divided into 19 that are common to all beautiful consciousness. Then there are three that are called abstinences. There are two limitless ones. And the last one is Paññā. So altogether there are 52 mental states. At least some of these 52 mental states are emotions. What we call emotions are just some of them like Lobha (greed), Dosa (anger), Vicikicchā (doubt) or Kukkucca (remorse). All these are included in 52 Cetasikas. What we call emotions nowadays are in these 52 mental states.

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We should understand each of them with respect to their characteristic, function, manifestation and proximate cause. Understanding their proximate cause I think is important because if we want to get rid of or if we want to diminish some bad mental states, we have to work with the proximate cause. Proximate cause of Lobha is what? The cause of Lobha is taking things as beautiful. So if you have too much Lobha what is happening? You are taking things as beautiful. So if you have too much Lobha and you want to get rid of Lobha, you should attack the proximate cause. You should try to see them as not beautiful, as not attractive, but as loathsome. If you are attracted to a person, if you love a person too much, you have to see the body of that person as loathsome, and that he or she is impermanent and so on. So understanding these four aspects of each one of the mental states can help us trying to develop or trying to diminish or trying to get rid of particular mental states. These mental states are all mentioned in Abhidhamma or Dhammasaṅgaṇī. They are put in an organized form in this *Manual*. Cetasikas are divided into 13 common to other, 14 unwholesome, and 25 beautiful.

Combinations

After we know the 52 Cetasikas, we must know how these 52 Cetasikas come into association with the 121 types of consciousness. Today you have some work to do, not just listening. There are two kinds of combinations. I called them — Cetasika-Citta combination and Citta-Cetasika combination. You take a Cetasika and then you say this Cetasika is associated with or connected with so many Cittas. That is called Cetasika-Citta method. In Pāḷi it is called Sampayoga method. If you take one type of consciousness and say this type of consciousness arises along with nineteen Cetasikas or twenty-one Cetasikas, this method is called Citta-Cetasika combination. We take Citta and try to find out how many

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Cetasikas arise with it. In the *Manual* it is called Saṅgaha method. The first one is Sampayoga method and the second one is Saṅgaha method.

Sampayoga Method

Let us look at the chart in the CMA on pages 112 and 113 (see CMA, II, Table 2.4, pp. 112-113). Unfortunately there are some errors¹⁵. First we will look at the Sampayoga method. In order to understand the Sampayoga method, you read the columns down. It is called Cetasika-Citta method. If you have this chart, it is very easy. You know at a glance how many Cittas arise with a particular Cetasika and how many Cetasikas arise with a particular Citta. We will go through it one by one.

In the first group there are Lobhamūla eight Cittas. Then there is Dosamūla two and Mohamūla two. In the next group is Dvipaṇcaviññāṇa. Do you know which ones are Dvipaṇcaviññāṇa? Dvipaṇcaviññāṇa are two eye-consciousness, two ear-consciousness, two nose-consciousness, two tongue-consciousness and two body-consciousness. Then there are two Sampatīcchanas, one belonging to Akusala-vipāka and one belonging to Kusala-vipāka. There are three Santīraṇas, investigating Cittas. There are two Santīraṇa Cittas accompanied by Upekkhā and one that is accompanied by Somanassa. Then there is Paṇcadvārāvajjana, five-sense-door-adverting. There is only one. Then there is Manodvārāvajjana, also only one. The last one is Hasituppāda, smile-producing consciousness. Next is Kāmāvacara Kusala one and two, three and four, five and six, seven and eight. Then there are Sahetuka Kāmāvacara

¹⁵ For this particular table the errors were the following: In the first edition, wrong view was wrongly attributed to Cittas #7 & #8. Actually conceit needed to be shown as arising with Cittas #7 & #8 and this was not shown. Also conceit was incorrectly shown to be arising with Citta #6. The number 79 should be moved one column to the right. In the second edition, the numbers 55, 66 & 51 in their respective columns should be moved to the last bottom row. The number 79 should be moved one column to the right. Despite all these problems this chart is the easiest one to follow.

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Vipāka, sense-sphere resultants one and two, three and four, five and six, seven and eight. And there are Sahetuka Kāmāvacara Kiriya functional consciousness one and two, three and four, five and six, seven and eight. Then there are the Rūpāvacara, the 15 Jhānas. There are first Jhāna three. Which are the three? One is Kusala, one is Vipāka and one is Kiriya. For second Jhāna there are three. Third Jhāna there are three. Fourth Jhāna there are three and fifth Jhāna there are also three. There are 15 Rūpāvacara Cittas. Then there are twelve Arūpāvacara Cittas. They all belong to fifth Jhāna. Then there are the Lokuttara Cittas. The first is Sotāpatti-magga followed by first, second, third, fourth and fifth Jhānas. You have to combine Sotāpatti-magga with all these Jhānas. Similarly there is Sakadāgāmī first, second, third, fourth and fifth Jhāna. Also there is Anāgāmī first, second, third, fourth and fifth Jhāna. And there is Arahatta-magga with all these five Jhānas. The Phala or Fruition is the same. For Sotāpatti-phala there are first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna. Then there are Sakadāgāmī-phala, Anāgāmī-phala and Arahatta-phala first, second, third, fourth and fifth Jhāna.

Let's go to the Cetasikas. Sabbacitta-sādhāraṇa, seven universals do you know what the seven universals are? The seven universal mental factors are contact, feeling, perception, volition, one-pointedness of mind, life faculty and attention. These seven are called in Pāḷi Sabbacitta-sādhāraṇa, the universals. With regard to the universals we have no difficulty. They arise with every type of consciousness, so 89 or 121 types of consciousness. Whenever a consciousness arises these seven will always be with it. There is no problem here.

The next one is Vitakka. With how many Cittas does Vitakka arise? It arises with 55 Cittas. Since Vitakka is one of the Jhāna factors, we must take into account the forty Lokuttara Cittas, not just eight Lokuttara Cittas. We look among 121 types of consciousness.

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Vitakka is associated with all twelve Akusala Cittas. It is not concomitant with ten Dvipaṇcaviññāṇa Cittas. So it does not arise with seeing consciousness, hearing consciousness and so on. With others it arises. Vitakka arises with all 24 Kāmāvacara Sobhana Cittas. Then you go down to first Rūpāvacara Jhāna. It arises with first Rūpāvacara Jhāna. Why? Because there are five Jhāna factors arising with first Rūpāvacara Jhāna. But with second Jhāna it does not arise. Also with the third, fourth, fifth Rūpāvacara Jhānas and all of the Arūpāvacara Jhānas it does not arise. Then with Lokuttara it arises with first Jhāna. So there are altogether eight Lokuttara Cittas it arises with. It does not arise with second, third, fourth and fifth Jhānas in the Lokuttara Cittas. Vitakka arises with all Kāmāvacara Cittas except Dvipaṇcaviññāṇa, two fivefold sense-consciousness. It does not arise with second, third, fourth and fifth Jhāna Cittas both Mahaggata and Lokuttara. When you count the Cittas, you get 55 Cittas.

Vicāra arises with all twelve Akusala Cittas. It does not arise with Dvipaṇcaviññāṇa ten. It arises with both first and second Rūpāvacara Jhānas, but it does not arise with third, fourth and fifth Rūpāvacara Jhānas. And also with Arūpāvacara Jhānas it does not arise. Vicāra arises with first and second Jhāna Lokuttara Cittas and the rest it does not arise with. So altogether there are 55 plus 11 Cittas, so it arises with 66 types of consciousness. It arises with 55 Cittas plus eleven second Jhāna Cittas.

There is a question here. We learned that Vitakka does not arise with Dvipaṇcaviññāṇa and second Jhāna and so on. We learned that Vitakka is the mental factor that takes the mind to the object, that puts the mind on the object. How come the Dvipaṇcaviññāṇa are without Vitakka? How could they take the object without the help of Vitakka? If there is no Vitakka to take consciousness to the object, how can consciousness go to the object? For these ten the impact is so

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great that these ten do not need Vitakka to take them to the object. The visible object and the eye-sensitivity come into contact. Their impact is so great that they don't need Vitakka to take them to the object. Without Vitakka they are able to take the object.

With the second Jhāna and so on it is because of disgust with Vitakka that they get the second Jhāna. Vitakka is eliminated in second Jhāna by force of mental development, by force of Bhāvanā. That is why second Jhāna and so on are without Vitakka. There also the higher Jhānas can take the object without Vitakka. The meditators have developed the mind to such a degree, to such an intensity of experience that they can take the object without Vitakka. The same is true for Vicāra also. There is no Vicāra in third Jhāna because of the force of mental development. If you remember how a person tries to get the higher Jhānas — you know a person who has the first Jhāna tries to find fault with Vitakka. He tries to eliminate Vitakka. As a result of his practice, when the Jhāna arises next time, that Jhāna is without Vitakka. By force of practice, by force of brain power, by force of mental development Vitakka is eliminated. Without the help of Vitakka and Vicāra these kinds of consciousness can take the object.

The next one is Adhimokkha. Adhimokkha does not arise with doubt. It is the Mohamūla Citta accompanied by doubt which it does not arise with. Adhimokkha is what? It is decision. Adhimokkha is decision or resolution. If you have doubt, you cannot make a resolution. So they are incompatible. That is why Adhimokkha does not arise with first Mohamūla Citta which is accompanied by doubt.

Adhimokkha does not arise with the Dvipaṇcaviññāṇa also. It is said that these ten Cittas are actually weak in their experience of the object. So since they are weak, Adhimokkha does not arise with them also. Then if you go down the

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column, you see that Adhimokkha arises with all the other Cittas. So Adhimokkha does not arise with the one Mohamūla Citta and the ten Dvipaṇcaviññāṇa. So eleven Cittas do not arise with Adhimokkha. 89 minus 11 is 78. If we apply it to 121 types of consciousness, we get 110.

Then there is Vīriya, effort or energy. Vīriya does not arise with the Dvipaṇcaviññāṇa, Pañcadvārāvajjana, 2 Sampāṭicchana and 3 Santīraṇa. The Sub-commentary to the *Manual* does not give any reason. One teacher said that they are weak and so not compatible with Vīriya or energy which is strong. Vīriya does not arise with 16 Cittas. So Vīriya arises with only 73 types of consciousness or 105 types of consciousness.

Now comes Pīti. Pīti means zest. It has the nature of joy. So it will not arise with those that are accompanied by Upekkhā and also those accompanied by Domanassa. It does not arise with four Lobhamūla Cittas, two Dosamūla Cittas, two Mohamūla Cittas. It arises with only four from Akusala.

Then the Dvipaṇcaviññāṇa are accompanied by what feeling? They are accompanied by Upekkhā, (except for Kāya-viññāṇa two). Sampāṭicchana are accompanied by Upekkhā. Two of the Santīraṇas are accompanied by Upekkhā. One is accompanied by Somanassa. Pīti arises with the Santīraṇa which is accompanied by Somanassa. Pañcadvārāvajjana and Manodvārāvajjana are accompanied by Upekkhā. Pīti will not arise in them because they are neutral. Then there is Hasituppāda, smile-producing consciousness. Since it is smile-producing, there is pleasurable feeling and Pīti arises with it.

In Kāmāvacara Sobhana Kusala the first four are accompanied by Somanassa. So Pīti arises with those four. The last four are accompanied by Upekkhā, so Pīti does not arise

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with them. The same is true for Kāmāvacara Sobhana Vipāka and Kāmāvacara Sobhana Kiriya.

Then we go to the Rūpāvacara. With first Jhāna there is Pīti. With second and third Jhāna there is Pīti. With fourth and fifth Jhāna there is no Pīti. Please note that the fourth Jhāna is accompanied by Somanassa. Pīti does not arise with that Somanassa because of the force of mental development. In order to get the fourth Jhāna Pīti is eliminated. That is why Pīti does not accompany fourth Jhāna Cittas even though they are Somanassa. So Pīti only arises with the first, second and third Jhānas. It does not arise with twelve Arūpāvacara Cittas. It arises with first, second and third Jhāna Magga and Phala Cittas. It does not arise with fourth and fifth Jhāna Magga and Phala Cittas. Pīti arises with 51 types of consciousness. Do you remember how many types of consciousness are accompanied by Somanassa feeling? 62. You take eleven fourth Jhāna Cittas from 62 and you get 51. If you know that way, you get it easily. There are 62 types of consciousness accompanied by Somanassa. Among them eleven fourth Jhāna Cittas are not accompanied by Pīti. 62 minus eleven you get 51 types of consciousness.

The last one is Chanda, conation, desire-to-do or will-to-do. Mohamūla Cittas and all Ahetuka Cittas are dull, so Chanda is not compatible with all these Cittas. With others it is compatible. Chanda does not arise with twenty types of consciousness. 89 minus twenty you get 69 and with 121 you get 101 types of consciousness that Chanda arises with. This is the Cetasika-Citta method for thirteen Aññasamāna Cetasikas.

Then we come to the fourteen unwholesome Cetasikas. It is easier with them because you have to look among only the twelve Akusala Cittas. The range is narrower. It is said that Moha, Ahirika, Anottappa and Uddhacca accompany all

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Akusala Cittas. Every time an Akusala consciousness arises, they also arise. When Akusala Citta arises, there is some kind of not understanding. For example, with Lobha there may not be the understanding that Lobha leads to four woeful states and so on. There is also a shade of non-disgust for Akusala and non-fear of Akusala. And also there is some kind of restlessness. These four accompany every type of unwholesome Citta.

In the CMA it says,

“... for every unwholesome citta involves a mental blindness to the danger of evil (i.e. delusion), a lack of shame and moral dread, and an underlying current of agitation (i.e. restlessness).” (CMA, II, Guide to §13, p.95)

That is why they are called Akusala universals.

Then there is Lobha, attachment. It arises only with the eight Lobhamūla Cittas. It is very easy.

Then Diṭṭhi, wrong view, accompanies only four, those that are accompanied by wrong view.

Māna accompanies only four of the Lobhamūla Cittas. It accompanies those that are not accompanied by wrong view. In the CMA on page 95,

“Both of these factors (Māna & Diṭṭhi) are found only in the cittas rooted in greed, for they involve some degree of holding to the five aggregates.” (CMA, II, Guide to §13, p.95-96)

They are based on Lobha. Only when there is Lobha, there is wrong understanding of the object and also pride with regard to that object.

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“However, the two exhibit contrary qualities, ...” (CMA, II, Guide to §13, p.96)

Although they are based on Lobha, they have different qualities.

“... and thus they cannot coexist in the same citta.” (CMA, II, Guide to §13, p.96)

They cannot arise with one and the same Citta. If Diṭṭhi arises in the Citta, then Māna will not arise in that Citta. If Māna arises in the Citta, Diṭṭhi will not arise in it. Their mode of apprehending the object is different.

“Wrong view occurs in the mode of misapprehending, i.e. interpreting things in a manner contrary to actuality; ...” (CMA, II, Guide to §13, p.96)

Diṭṭhi takes impermanent things to be permanent, unsatisfactory things to be satisfactory, insubstantial things to be substantial and so on. Its understanding of the object, its reaction to the object is incorrect. It takes them wrongly.

“... conceit occurs in the mode of self-evaluation, i.e. of taking oneself to be superior, ...” (CMA, II, Guide to §13, p.96)

When Mana (conceit) arises, one may think, “I’m better than they are”, or sometimes, “I am the same as they are”, or sometimes “I am not as good as they are.” Whatever the manifestation may be, still there is pride or conceit. Its relationship to the object is in a different mode than wrong view. Therefore, wrong view and conceit cannot arise with the same object. They are compared to two lions of equal strength who cannot live in one cave.

“Whereas wrong view is necessarily present in the four cittas rooted in greed accompanied by wrong view, conceit is not a necessary concomitant of the four greed-rooted cittas

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dissociated from wrong view.” (CMA, II, Guide to §13, p.96)

These Cittas can occur without conceit. We will come to that later. Here we have to know that *Diṭṭhi* and *Māna* cannot arise simultaneously. Although they may spring from *Lobha*, their mode of reacting to the object is different. So they cannot arise at the same time.

Dosa, *Issā*, *Macchariya* and *Kukkucca*, these four arise with two *Dosamūla* Cittas only. They are found in these two Cittas. Among them *Dosa* is always found in these two Cittas. But *Issā*, *Macchariya* and *Kukkucca* do not always arise with these two Cittas; they arise sometimes only. We will come to that later too. We have to count all that accompany *Dosamūla* Cittas. So we say four unwholesome mental factors can accompany the two Cittas that are accompanied by *Domanassa*.

Issā is jealousy or envy. *Issā* takes what object? What is the object of *Issā*? The object of *Issā* is other people's success. *Macchariya* has what object? One's own success is the object. *Kukkucca* takes what as object? Some good thing that is not done and some bad thing that is done are the objects of *Kukkucca*. So their objects are different. If the objects are different, they cannot arise at the same time. When there is *Issā*, there can be no *Macchariya* and so on. This also we will come to later.

Then we come to the two, sloth and torpor. They are dull mental states, so they cannot arise with those that are unprompted. They arise only with those Cittas that are prompted. When there is *Thina* and *Middha*, we have to prompt, we have to encourage ourselves. When the Citta is strong by itself, we don't need prompting. *Thina* and *Middha* only arise with those that are prompted, that is, *Akusala* Cittas #2, 4, 6, 8 & 10.

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The last one is doubt, Vicikicchā. It arises with only one Citta, the first Mohamūla Citta. Among the 52 Cetasikas, Vicikicchā arises with the least number of Cittas, only one Citta.

Next group — the first 19 are easy. Since they are common to all Sobhana (beautiful) Cittas, they arise with all beautiful Cittas. They arise with all Kāmāvacara Sobhana Kusala, Vipāka and Kiriya, and also all Rūpāvacara, Arūpāvacara and Lokuttara. They arise with 59 types of consciousness or 91 types of consciousness. It is 89 minus thirty or 121 minus thirty.

Next are the Virati three, the three abstinences. Abstinences are right speech, right action, right livelihood. Since they are called abstinences, they arise only when there is abstinence. When you are paying homage to the Buddha, they don't arise. These three arise with eight Kāmāvacara Kusala Cittas and eight or forty Lokuttara Cittas. They arise with Kāmāvacara Kusala and Lokuttara Cittas. There is difference in their mode of arising. It is said in the *Manual* when they arise with Lokuttara Cittas, they arise in entirety or in all modes, and they arise together, and they arise always (see CMA, II, §15, p.97). Whenever a Supramundane consciousness arises, these three arise. They arise together at the same time. And when they arise, they arise in the mode of destroying all inclinations towards evil-doing. It is a little difficult to understand here. If the abstinences arise with mundane Cittas, Kāmāvacara Kusala Cittas, they arise occasionally, only when there is something to be abstained from. When they arise, they arise one at a time. When there is right speech, there is no right action or right livelihood. When there is right action, there is no right speech or right livelihood. If there is right livelihood, the other two do not arise. But in Lokuttara Cittas it is different. It is the power of Lokuttara Cittas. When a Lokuttara Citta arises, it eradicates

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all mental defilements. When it eradicates all mental defilements, it eradicates all inclination towards transgression of wholesome states. When a Supramundane consciousness arises and eradicates all mental defilements, it is actually abstaining from all evil not only wrongdoing by body, wrongdoing by speech, wrong livelihood. That is why when Virati arise with Lokuttara Cittas, they arise in all modes of eradicating the inclination toward evil. And they arise together, and they arise always. Whenever a Supramundane consciousness arises, these three arise. They arise together at the same time. And when they arise, they arise in the mode of destroying all inclinations towards evil-doing. It is a little difficult to understand here because if the abstinences arise with mundane Cittas, Kāmāvacara Kusala Cittas, they arise occasionally, only when there is something to be abstained from. When they arise, they arise one at a time. When there is right speech, there is no right action or right livelihood. When there is right action, there is no right speech or right livelihood. If there is right livelihood, the other two do not arise. But in Lokuttara Cittas it is different. It is the power of Lokuttara Cittas. When a Lokuttara Citta arises, it eradicates all mental defilements. When it eradicates all mental defilements, it eradicates all inclination towards transgression of wholesome states. When a Supramundane consciousness arises and eradicates all mental defilements, it is actually abstaining from all evil not only wrongdoing by body, wrongdoing by speech, wrongdoing by livelihood. That is why when Virati arise with Lokuttara Cittas, they arise in all modes of eradicating the inclination toward evil. And they arise together and they arise always. But when they arise with Kāmāvacara Kusala Cittas, they arise one at a time and sometimes only. That is the difference.

The three Virati Cetasikas arise in the eight Kāmāvacara Kusala Cittas, sometimes only and separately. Only when abstaining from evil speech, or evil deeds or wrong livelihood, and not at other times is it a Virati. So they do not arise at all times. When they arise in mundane Cittas, they

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arise one by one, separately.

“In the supramundane path and fruition cittas, the abstinences are always together as right speech, right action and right livelihood of the Noble Eightfold Path.” (CMA, II, §15, p.97)

When the Virati arise with Supramundane Cittas, they arise together and always. Whenever a Lokuttara Citta arises, they will arise. When they arise, they arise all three at once, not like in Kāmāvacara Cittas where they arise one by one. That is the difference. When they arise with Lokuttara Cittas, they don't have to abstain from false speech at one time or backbiting at one time. They eradicate the inclination to all these evil deeds and wrong livelihood. With Lokuttara Cittas they arise together and they arise always. But with Kāmāvacara Kusala Cittas they arise sometimes only and when they arise, they arise one at a time.

The next group is Appamaññā, limitless ones. Here there are two limitless ones — Karuṇā and Muditā. They arise with how many Cittas? They arise with Kāmāvacara Kusala eight, Sahetuka Kāmāvacara Kiriya eight, Rūpāvacara first Jhāna three, second Jhāna three, third Jhāna three, and fourth Jhāna three. So altogether there are 28 types of consciousness — eight plus eight plus twelve. Karuṇā arises with 28 types of consciousness and Muditā also arises with 28 types of consciousness. Here they arise with Kusala and they arise with Kiriya. And they also arise with first, second, third and fourth Jhānas. They do not arise with fifth Jhāna because when one reaches fifth Jhāna, it is accompanied by Upekkhā and not Somanassa. When you practise Karuṇā or Muditā there is Somanassa.

There is a difference of opinion among teachers about these two. This is the common opinion of teachers that Karuṇā and Muditā arise with 28 types of consciousness. Look at the Kāmāvacara Kusala eight. Four are accompanied by

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Somanassa. Four are accompanied by Upekkhā. They think that if you practise Karuṇā and Muditā they must always be accompanied by Somanassa. They cannot be accompanied by Upekkhā. According to them, you have to take out four.

But the author of the *Manual*, Venerable Ācariya Anuruddha, did not like that opinion. So he said in the *Manual*,

“Some (teachers), however, say that compassion (Karuṇā) and appreciative joy (Muditā) are not present in the types of consciousness accompanied by equanimity (Upekkhā).” (CMA, II, §15, p.97)

He said that way. We must understand from his style of writing that he did not approve of that opinion of some teachers. Whenever the authors use ‘some’ in Pāli ‘Keci’, that means ‘I don't like that’. It is not acceptable. It is not good. That is why it is very difficult to really understand when we read the Commentaries. They don't say expressly, “I don't like it.” They think, “I am above that”, but they will put some signs here and there. Whenever they use the word ‘Keci’ (some), then we know the author doesn't like it. Here also the author of the *Manual* used the word ‘Keci’ (some) — some teachers said this and this. That means he doesn't like it.

Why did he not like it? When you practise, let us say, Muditā, in the beginning it must be accompanied by Somanassa. Only when there is Somanassa can Muditā arise. You are happy with other people's success. You are happy with other people's property, other people's well-being. There must be Somanassa. So it is true at the very beginning of the practice of Karuṇā and Muditā that they must be accompanied by Somanassa. But after you have experience in practising Karuṇā and Muditā sometimes when you may practise them, you may develop them with Upekkhā. It can be developed that way.

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They give two examples. The first example is that you can recite a thoroughly learned passage without actually paying attention to it. For example, you may sing a song and be thinking of other things. You can recite some prayer or some other thing and then you can say it. That happens many times to us. When you practise Vipassanā meditation — Vipassanā is Paññā. Logically Vipassanā must always be accompanied by Ñāṇa, wisdom. We can practise Vipassanā with consciousness accompanied with Ñāṇa only? Wrong. We practise Vipassanā with Ñāṇa-sampayutta Cittas. But when we are very familiar with comprehending the characteristic of phenomena, sometimes we may be practising with Ñāṇa-vippayutta Cittas by force of habit. In the same way, when you have become very familiar with the practice of Karuṇā and Muditā, sometimes you may develop them with Citta accompanied by Upekkhā. That takes place before you reach the stage of Jhāna. When you reach the stage of Jhāna, when Jhāna arises, it must definitely be accompanied by Somanassa; there is no Upekkhā at that time. Here it says,

“Of course in the Jhāna thought process they arise only with the Somanassa-sahagata Cittas so that there can be no Āsevana (repetition) condition to those of different rationale.”

In order to understand this you must understand Paṭṭhāna and also some thought processes.

I think you are familiar with thought process. I have talked about it many times. There are usually seven Javana moments in the five-sense-door thought process. When a person reaches Jhāna, there is a Jhāna thought process. In that Jhāna thought process there are four Kāmāvacara Javanas and then one Rūpāvacara Kusala or there may be millions of Rūpāvacara Kusala. These Jhāna moments enjoy this repetition condition (Āsevana). That means the present one is reinforced by the preceding one. It is something like the preceding one imparting some of its qualities to the succeeding one. That can only be done to ones of the same genus, the same feeling. If the four Kāmāvacara Javanas are

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accompanied by Upekkhā, the Jhāna cannot be accompanied by Somanassa. There can be no repetition condition between them. It is said in the Paṭṭhāna that they have this repetition condition. So that is why in the Jhāna thought process they must always be accompanied by Somanassa. Before that Jhāna thought process when you are developing your mind to reach that stage, you can develop Karuṇā and Muditā that are sometimes accompanied by Upekkhā. So since Karuṇā and Muditā can be accompanied by Upekkhā feeling, the opinion of some teachers is said to be unacceptable. That is why it is said, "some say". By saying "some say", he shows that he does not accept their opinion. According to this, let us say that Karuṇā and Muditā arise with 28 Cittas.

What about Mettā? If it is Mettā, it accompanies these 28 Cittas. If it is Adosa, it accompanies all 59 beautiful consciousness. There is difference between Adosa developed as Mettā and just Adosa. When it is developed as Mettā, it accompanies 28 Cittas. When it is just ordinary Adosa it accompanies 59 types of consciousness. Tatramajjhataṭṭā is also something like that. If it is Upekkhā, it will not accompany first, second, third and fourth Jhāna, but it will accompany fifth Jhāna. If it is ordinary neutrality of consciousness, it will accompany all 59. Tatramajjhataṭṭā that is ordinary accompanies 59 Cittas. Tatramajjhataṭṭā that is developed as Upekkhā Brahmavihāra or Upekkhā of Sublime Abode accompanies eight Kāmāvacara Kusala and Kiriya and fifth Rūpāvacara Jhāna. We must understand these differences — Adosa developed as Mettā accompanies 28; ordinary Adosa accompanies 59; ordinary Tatramajjhataṭṭā accompanies 59; Tatramajjhataṭṭā when it is developed as Upekkhā Brahmavihāra, it accompanies Kāmāvacara Kusala and Kiriya and then the fifth Jhāna.

The last one is Paññā. It will not accompany those Cittas that are not associated with knowledge or understanding. It will accompany from Kāmāvacara Kusala 1,

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2, 5 & 6. From Sahetuka Kāmāvacara Vipāka it accompanies 1, 2, 5 & 6. And from Sahetuka Kāmāvacara Kiriya also it accompanies 1, 2, 5 & 6. With regard to Rūpāvacara, Arūpāvacara and Lokuttara it accompanies all because they cannot arise without Paññā or Ñāṇa. Paññā arises with altogether 47 types of consciousness — four from Kāmāvacara Kusala, four from Sahetuka Kāmāvacara Vipāka, four from Sahetuka Kāmāvacara Kiriya, all Mahaggata and Lokuttara Cittas. So we get 47. If we take it to be 121, then it accompanies 79 types of consciousness. Paññā accompanies 47 or 79 types of consciousness.

We have what are called fixed adjuncts and unfixed adjuncts. What are the unfixed adjuncts? Where are they? On the page 99 of the CMA for Sampayoga method, bottom of that page, Aniyatayogi Cetasikas eleven. 'Niyata' means fixed. So 'Aniyata' means unfixed, not always. Issā, Macchariya and Kukkucca arise separately and occasionally. That means only one can arise at a time. When Issā arises, then Macchariya cannot arise. Kukkucca cannot arise. If Macchariya arises, Issā and Kukkucca cannot arise and so on. As I said before, Issā has one kind of object and Macchariya has another kind of object and Kukkucca has yet another kind of object. Since their objects are different, they cannot arise at the same time. When they arise, they arise one at a time. Also when they arise, they only arise occasionally. That means, for example, only when you are jealous of other's success can Issā arise. Sometimes you are just angry. If you are just angry, they will not arise with that Citta. So they arise only when you are jealous of other's success, or when you cannot tolerate your property to be common to others, or when you have remorse about things done and things not done in the past. They arise one by one and sometimes only.

Next are the Virati three, the three abstinences. When they arise with mundane Cittas, they arise separately. That means just one at a time. And they arise only when you

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refrain from wrong speech, wrong action or wrong livelihood.

Appamaññā also arise separately and occasionally. When there is Karuṇā, there can be no Muditā. When there is Muditā, there can be no Karuṇā. Karuṇā takes beings in distress. Muditā takes beings in happiness. Their objects are different, so they cannot arise at the same time.

Then there is Māna, conceit. Although it is said that Māna arises with four Lobhamūla Cittas, it will not arise with those Cittas every time they arise. We cannot say “separately” since it is only one. Māna arises occasionally, only when we have that kind of feeling that I am better than other people or something like that. Māna just arises occasionally.

Then there are Thina and Middha. They arise always together, but they arise occasionally. Sometimes they may not arise. They arise with prompted Cittas, but that is occasionally.

Altogether there are eleven. These eleven are called unfixed adjuncts, Aniyatayogi Cetasikas. The remaining 41 Cetasikas are called Niyatayogi Cetasikas. That means the 41 remaining Cetasikas arise whenever the consciousness assigned to them arises. For example, Lobha will arise whenever one of the eight Lobhamūla Cittas arises. It is not so for Issā, Macchhariya and so on. They are called Aniyatayogi, unfixed adjuncts, and the others are Niyatayogi.

Sādhū! Sādhū! Sādhū!

Student: The Virati are fixed for Supramundane and unfixed for mundane?

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Sayādaw: Yes, right. For the Supramundane they are fixed and always and they arise altogether.

Saṅgaha Method and the Mixture of Two Methods

Saṅgaha Method

Today we study the combination of Citta and Cetasikas, the Saṅgaha method. Saṅgaha method is the Citta-Cetasika combination. First you have the Citta and then you find out how many Cetasikas are associated with that Citta. If you are familiar with the Sampayoga method, Cetasika-Citta combination, then the Saṅgaha method is not difficult. If you have this chart with you, it is a lot easier. For Saṅgaha method you read the chart across (see CMA, II, Table 2.4, p.112-113).

In the *Manual* (i.e., in the *Abhidhammatthasaṅgaha*) the Saṅgaha method is described beginning with the Supramundane Cittas. Then it goes back to Mahaggata Cittas, Kāmāvacara Cittas, Akusala Cittas and Ahetuka Cittas (also see CMA, II, Table 2.3, p.101). It is easier to follow the chart on pages 112-113, as this chart follows the order of presentation in the class.

Let us find out how many Cetasikas are associated with a particular Citta. First you make yourself familiar with the Cittas. I think you are already familiar with the Lobhamūla Cittas. Then the Cetasikas, Sabbacitta-sādhāraṇa (the universals), and then Vitakka, Vicāra and so on you must be familiar with.

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Let us find out how many Cetasikas go with the first Lobhamūla Citta. The first Lobhamūla Citta is accompanied by what feeling? It is accompanied by Somanassa feeling. It is associated with what view? It is associated with wrong view. The first Citta is prompted or unprompted? It is unprompted. Let us look at the Cetasikas. Seven universals will be with every Citta. We don't have to worry about them. And then Vitakka, Vicāra, Adhimokkha, Vīriya, Pīti and Chanda are present. All 13 Aññasamāna Cetasikas are associated with the first Lobhamūla Citta. Among the 14 Akusala Cetasikas, the first four — Moha, Ahirika, Anottappa and Uddhacca — are what? They are Akusala universals. So they will arise with every type of Akusala Citta. So we take those four. And then what comes next? Lobha comes next. Since the first Citta is Lobhamūla Citta, it must be accompanied by Lobha. Then what about Diṭṭhi? Since it is accompanied by wrong view, we get Diṭṭhi. And then is there Māna? No. Why? Māna and Diṭṭhi cannot arise at the same time together. Why? Give me a simile? Māna and Diṭṭhi cannot coexist. Why? That is because they are like two lions of the same strength which cannot live in the same cave. We do not get Māna. What about Dosa, Issā, Macchariya and Kukkucca? They arise with two Dosamūla Cittas only. Next there are Thina and Middha. They will not accompany those that are unprompted. And where does Vicikicchā, doubt arise? Vicikicchā only accompanies one type of consciousness out of the 89 or 121. So we do not get Vicikicchā. Then do we worry about Sobhana Cetasikas? No, because these are Akusala Cittas. We don't have to look at the 25 Beautiful Cetasikas. We only have to look at the first 13 and the second 14, so altogether 27. Out of the 27 we have to find out which accompany and which do not accompany the first Lobhamūla Citta. With the first Lobhamūla Citta there are how many Cetasikas? There are 19 Cetasikas. If we get the 19, then the others will become easy. You may add one or subtract something, just that.

The second Citta is accompanied by what feeling? It is

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accompanied by Somanassa feeling. It is associated with wrong view. Is it prompted or unprompted? It is prompted. If it is prompted, it may be accompanied by Thina and Middha. So there are 19 plus two (Thina and Middha). We get 21. The second Lobhamūla Citta is accompanied by 21 Cetasikas — 13 Aññasamānas, Moha, Ahirika, Anottappa, Uddhacca, Lobha, Diṭṭhi and then Thina and Middha. It's easy.

What is the third Citta? What feeling does it have? It is Somanassa feeling. Is it with or without wrong view? It is without wrong view. So you will not get Diṭṭhi here. If you do not get Diṭṭhi, what will come in? Māna will come in. So we still get 19 — 13 Aññasamānas, Moha, Ahirika, Anottappa, Uddhacca, Lobha, no Diṭṭhi, but Māna. So that's all, 19.

Then the fourth is prompted or unprompted? It is prompted. So with the fourth we add Thina and Middha. So we get 21 again. So far we have 19, 21, 19, 21.

Now we come to the fifth Citta. The fifth Citta is accompanied by what feeling? It is accompanied by Upekkhā feeling. Since it is accompanied by Upekkhā feeling, can we get Pīti? No. So we take Pīti out. So from among the 13 Aññasamānas we will get only twelve. The others are the same. So Moha, Ahirika, Anottappa, Uddhacca, Lobha, Diṭṭhi will arise. So we get 18. That means 19 minus Pīti (one).

The sixth Citta is prompted or unprompted? It is prompted. So you must add two, Thina and Middha. So you will get twenty.

Then the seventh one is with Upekkhā feeling. It is without Diṭṭhi. Is it prompted or unprompted? It is unprompted. So from among 13 we get twelve because there

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is no Pīti. There is Moha, Ahirika, Anottappa, Uddhacca, Lobha, no Diṭṭhi but Māna. So there are 18.

Then number eight or the last of the Lobhamūla Cittas is accompanied by Upekkhā feeling and not accompanied by Diṭṭhi. It is prompted. It is twelve plus four plus one and then Māna and Thina and Middha. So we get twenty. It is very easy now. If you want to memorize 19, 21, 19, 21, 18, 20, 18, 20, that is good.

The next two are Dosamūla. So they have Dosa as Mūla. Since they have Dosa as Mūla, they will not have Lobha. They will have neither Diṭṭhi nor Māna. They will have Dosa, Issā, Macchariya and Kukkucca. Will they have Pīti? No. So from thirteen we get twelve. Then there is Moha, Ahirika, Anottappa, Uddhacca because they accompany every type of Akusala consciousness. Then there is no Lobha, no Diṭṭhi, no Māna. But we have Dosa, Issā Macchariya and Kukkucca. Altogether there are twelve plus eight, so twenty because this Citta is unprompted.

The next one is prompted. So we add two and get 22. This is going very smoothly today.

The first Mohamūla Citta is accompanied by Upekkhā. And what else arises or does not arise? Doubt (Vicikicchā) arises. Doubt and resolution are opposites. They cannot coexist. So we have to leave out Adhimokkha (decision or resolution). Doubt is wavering. They are not compatible with each other. So we take out Adhimokkha, and also Pīti and Chanda (desire-to-do). Chanda is something like active. Mohamūla Cittas are very deluded Cittas and so they are not strong. So it is said that Chanda does not accompany two Mohamūla Cittas and all Ahetuka Cittas. For the first Mohamūla Citta we get only ten from the thirteen

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Aññasamānas. We take out Adhimokkha, Pīti and Chanda. Then there arise the four Akusala universals. Lobha, Diṭṭhi, Māna, Dosa, Issā, Macchariya, Kukkucca, Thina and Middha do not arise. But there is Vicikicchā. So we have altogether — ten plus four plus one — 15. The first Mohamūla Citta is accompanied by 15 Cetasikas.

The next one, the last of the Akusala Cittas, is accompanied by what feeling? It is accompanied by Upekkhā feeling. Is it accompanied by doubt? No. It is accompanied by restlessness (Uddhacca). Here there is Adhimokkha, but there is no Pīti and no Chanda. From the thirteen we get eleven, plus Akusala universal four, we get only 15. Both Mohamūla Cittas have 15 Cetasikas each. They are not the same however. With the first Mohamūla Citta there is no Adhimokkha but there is Vicikicchā. With the second Mohamūla Citta there is Adhimokkha but no Vicikicchā. So both the first and second Mohamūla Cittas are accompanied by 15 Cetasikas.

With regard to Akusala Cittas we have to look at only two groups: Aññasamāna and Akusala. We only have to look at 27 Cetasikas. We do not have to worry about the other 25.

Now we come to rootless consciousness. How many rootless Cittas are there? There are 18 Cittas. How are they divided? I am refreshing your memory. There are three groups. The first group is Akusala-vipāka. The second is Ahetuka Kusala-vipāka, resultants of Kusala. The third group is Ahetuka Kiriya. The first two groups are Vipāka and the last is Kiriya.

What are Dvipañcaviññāṇa Cittas? They are the ten Cittas connected with senses — seeing, hearing, smelling, tasting and touching. Each has two, so there are ten. 'Dvi'

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means two. 'Pañca' means five. So it is two-five consciousnesses.

Seeing consciousness whether it is the result of Kusala or Akusala is accompanied by how many Cetasikas? Only seven, the universals accompany the two types of seeing consciousness. They are not accompanied by any other Cetasikas.

The same is true for hearing consciousness, smelling consciousness, tasting consciousness and touching consciousness. With all these ten Cittas there are only seven Cetasikas for each one. So eye-consciousness has seven Cetasikas. Ear-consciousness has seven Cetasikas, and so on.

The next one is Sampaṭicchana. There are two, one from Akusala-vipāka and one from Ahetuka Kusala-vipāka. What feeling do they have? They have Upekkhā feeling. Sampaṭicchana two are accompanied by ten Cetasikas — seven plus Vitakka, Vicāra and Adhimokkha. Pīti, Vīriya and Chanda do not arise with them. Vīriya is strong and active. Ahetuka Cittas are not strong enough. They are rootless. They are like a tree without roots, so they are not strong. Since they are accompanied by Upekkhā feeling, there can be no Pīti. Since they are weak, Chanda does not accompany them. With two Sampaṭicchana Cittas there are only ten Cetasikas — seven universals, Vitakka, Vicāra and Adhimokkha.

Next come the Santīraṇa Cittas. There are three Santīraṇa Cittas. One is accompanied by Somanassa and two are accompanied by Upekkhā. Now the two accompanied by Upekkhā are accompanied by how many Cetasikas? The same ten, the seven universals, Vitakka, Vicāra and Adhimokkha, accompany Santīraṇa Cittas. But with Somanassa Santīraṇa there are how many Cetasikas? What do you have? Since

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there is Somanassa, there will be Pīti. So we add Pīti and we get eleven Cetasikas.

Next is Pañcadvārāvajjana, five-sense-door-adverting. It is accompanied by what feeling? It is accompanied by Upekkhā. Pañcadvārāvajjana has only ten Cetasikas — universal seven, Vitakka, Vicāra and Adhimokkha.

The next one is Manodvārāvajjana, mind-door-adverting. With mind-door-adverting there are eleven Cetasikas. Vīriya accompanies Manodvārāvajjana. Manodvārāvajjana has two functions. We have not come to the functions yet. It will be explained in the third chapter. Manodvārāvajjana has two functions. When it arises in five sense-doors, it functions as Voṭṭhabbana, determining consciousness. You may not know it yet because it involves the thought process, but I think you are familiar with at least one thought process. It has two functions. When it arises through five sense-doors, it is called determining. When it arises through mind-door, it is called Manodvārāvajjana and it has the function of turning toward the object. It has the function of adverting. Manodvārāvajjana is accompanied by Vīriya. Those that arise in Mano-dvāra are stronger than those that arise in Pañcadvāra.

The last one is Hasituppāda, smile-producing consciousness. You are going to smile, so there will be Pīti. So there are seven universals, Vitakka, Vicāra, Adhimokkha, Vīriya and Pīti. Only Chanda is missing there. Altogether there are twelve Cetasikas that arise with Hasituppāda, smile-producing consciousness. This smile-producing consciousness arises in the minds of Buddhas, Pacceka Buddhas and Arahants only.

The Ahetuka Cittas have the least number of Cetasikas

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arising with them compared with Akusala Cittas or Kāmāvacara Sobhana Cittas and so on. With regard to Ahetuka Cittas we have to look only at, the Aññasamāna group of Cetasikas. We don't have to worry about Akusala Cetasikas and Sobhana Cetasikas. We look only at thirteen Cetasikas and see which ones accompany which Ahetuka Cittas. They are not difficult. Everything is not difficult today.

Next we come to Kāmāvacara Sobhana Cittas. How many of them are there? There are 24 — Kusala eight, Vipāka eight and Kiriya eight. Here the first and the second are put together, and then third and the fourth, the fifth and the sixth, the seventh and the eighth (see CMA, II, Table 2.4, p.112-113).

So the first and second Kāmāvacara Kusala, the first Kāmāvacara Kusala is accompanied by what feeling? It is accompanied by Somanassa feeling. And it is associated with knowledge, Paññā because it is Somanassa-sahagata Ñāṇa-sampayutta. Is it prompted or unprompted? It is unprompted.

The second Citta is also accompanied by Somanassa. Is it with Ñāṇa or without Ñāṇa? It is with Ñāṇa. These two Cittas, how many Cetasikas arise together with them? 38 Cetasikas arise together with them. What are the 38? Thirteen Aññasamānas (common to others) and all 25 Sobhana Cetasikas arise with Kāmāvacara Kusala first and second Cittas. They are accompanied by Ñāṇa, so Paññindriya is also with them.

We say the first and the second Kāmāvacara Kusala Cittas are accompanied by 38 Cetasikas. But can all 38 Cetasikas arise at the same time? No. Why? What about Viratis? What about Appamaññās? These are unfixed adjuncts. That means they arise only when there is occasion for them.

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When there is occasion for refraining from wrongdoing, the Viratis will arise. So the three Viratis may or may not arise with these two Cittas. Here we count all that can arise with these Cittas. At one time, at a given time these Cittas cannot be accompanied by all 38 Cetasikas. The three Viratis may not arise with these at all. When you are paying homage to the Buddha, they will not arise in your mind. Only when you refrain from killing, only when you refrain from telling a lie, only when you refrain from wrong livelihood do they arise. And when they arise, they arise only one at a time. When there is right speech, there are no right action and right livelihood. Even when they arise, they can only arise one at a time in the Kāmāvacara Cittas.

The next two Appamaññās, Karuṇā and Muditā, may or may not arise with these two Cittas. Karuṇā and Muditā only arise when you practise Karuṇā or only when you practise Muditā. When you are studying like this, when you are paying homage to the Buddha, there is no Karuṇā or Muditā. They may or may not arise with the Kāmāvacara Kusala Cittas. Even when Karuṇā and Muditā arise, can they arise together? No. When Karuṇā arises, Muditā cannot arise. When Muditā arises, then Karuṇā cannot arise. Why? That is because they have different objects. Karuṇā takes beings in suffering, beings in distress as object. Muditā takes beings in success, beings in happiness as object. Their objects are different. When the objects are different, they cannot arise together at the same time. So even though they may arise, they will only arise one at a time. So can you tell me how many Cetasikas always arise with Kāmāvacara Kusala Cittas one and two? 38 minus five, only 33 Cetasikas will arise. That is 38 minus three Viratis and two Appamaññās, so 33 Cetasikas always arise with Kāmāvacara Kusala Cittas one and two.

Student: What about prompted and unprompted?

Sayādaw: Nothing will change with regard to the Cetasikas

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because there is no Thina and Middha to bother about.

Whether it is prompted or unprompted the number of the Cetasikas is the same. Only 33 Cetasikas arise always with these two Cittas.

At one time how many Cetasikas at most can arise? 34 Cetasikas can arise. That means one of those five may arise. When there is right speech, there is only right speech, no right action, no right livelihood, no Karuṇā (compassion), and no Muditā (appreciative joy). Among these five only one may arise at a time. At most there can only be 34 Cetasikas with these two Cittas. Always there are 33 Cetasikas with them. If you add all the Cetasikas that may arise, you get 38. We must understand this.

The rest is easy. The third and the fourth Kāmāvacara Kusala Cittas are not accompanied by Paññā. They are Ñāṇa-vippayutta. If they are Ñāṇa-vippayutta, we have to subtract or leave out Paññindriya, the last one. So there are only 37 Cetasikas arising with them. Here also the three Viratis and two Appamaññās arise sometimes only and when they arise, they arise one at a time.

Then the fifth and the sixth Kāmāvacara Kusala Cittas have what feeling? They have Upekkhā feeling. Since they are accompanied by Upekkhā feeling, there is no Pīti. 38 minus Pīti, again we get 37. Number three and four arise with 37 Cetasikas, and number five and six also arise with 37 Cetasikas. Although the number is the same 37, the individual Cetasikas are different. The difference is what? The difference is Pīti without Ñāṇa and Ñāṇa without Pīti.

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Then the seventh and the eighth are accompanied by Upekkhā. So there is no Pīti. Are they accompanied by Ñāṇa? No. We have to take both out. So without Pīti and Ñāṇa you get only 36 Cetasikas. Kāmāvacara Kusala seven and eight are accompanied by 36 Cetasikas. It is 38 minus Pīti and Ñāṇa or Paññindriya.

Sahetuka Kāmāvacara Vipāka Cittas are again divided up as one and two, three and four, five and six, seven and eight (see CMA, II, Table 2.4, p.112-113). One and two are accompanied by Ñāṇa. Three and four are without Ñāṇa. Five and six are with Ñāṇa, but without Pīti. Seven and eight are without Ñāṇa and Pīti. For Sahetuka Kāmāvacara first and second Cittas there are the thirteen Aññasamāna Cetasikas, 19 Sobhana Sādhāraṇas, but no Viratis, no Appamaññā. Why? It is said that if Viratis are mundane, they have the nature of Kusala. When do they arise? Only when you refrain from wrongdoing, only when you refrain from killing, when you refrain from telling a lie, when you refrain from wrong livelihood do they arise. When you refrain from killing, you get Kusala, not Vipāka. The Viratis, when they arise with mundane Cittas, have the nature of Kusala. That is why they do not arise with Vipāka Cittas.

What about the Appamaññās, Karuṇā and Muditā? Do they arise? No. Why? It is said that Sahetuka Kāmāvacara Vipāka Cittas take Kāmāvacara objects only. When we come to the third chapter, the section on objects, we will understand that. The Sahetuka Kāmāvacara Vipāka Cittas only take objects that are called Kāmāvacara. That means 54 Kāmāvacara Cittas, 52 Cetasikas and 28 Rūpas. They take those things only as objects. Kāmāvacara Kusala can take many more objects. Sahetuka Kāmāvacara Vipāka can only take those that are called Kāmāvacara objects. Since they take only Kāmāvacara objects, Karuṇā and Muditā cannot arise with them. What object does Karuṇā take? What does compassion take as an object? Here 'beings' means concept of beings,

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Paññatti, not ultimate reality. Karuṇā and Muditā take Paññatti or concept as object. Sahetuka Kāmāvacara Vipāka Cittas take Kāmāvacara objects which are ultimate reality as object. Their objects are different. We divide objects into Kāmāvacara objects, Rūpāvacara objects, Arūpāvacara objects. Sahetuka Kāmāvacara Vipāka Cittas only take Kāmāvacara objects. Kāmāvacara objects means 54 Cittas, 52 Cetasikas and 28 Rūpas. Karuṇā and Muditā take the concept of beings. When you take beings as object, those beings are not ultimate reality. What is real in that being is Nāma and Rūpa or the five aggregates. When we take a being as an object, or a man, or a woman as an object, we are taking the concept as an object and not the reality. So Karuṇā and Muditā take concept as object, but Sahetuka Kāmāvacara Vipāka Cittas take Kāmāvacara objects. So their objects are different. That is why Karuṇā and Muditā cannot arise with Sahetuka Kāmāvacara Vipāka Cittas. So both the Viratis and the Appamaññā Cetasikas cannot arise with the Sahetuka Kāmāvacara Vipāka Cittas. We have only how many Cetasikas going along with the first and the second Sahetuka Kāmāvacara Vipāka Cittas? There are only 33 — thirteen Aññasamāna Cetasikas, 19 Sobhana Sādhāraṇa Cetasikas and the last one, Paññā or Paññindriya.

Number three and number four, you know what to subtract. There is no Paññā. So there are 32 Cetasikas.

Number five and number six are without Pīti, but with Paññā. So again there are 32 Cetasikas.

Then number seven and number eight are without Pīti and without Paññā also. So there are 31 Cetasikas that accompany them. So there are 33, 33, 32, 32, 32, 32, 31, 31.

Next are Sahetuka Kāmāvacara Kiriya. Again they are

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listed as one and two, three and four, five and six, seven and eight (see CMA, II, Table 2.4, p.112-113). With Sahetuka Kāmāvacara Kiriya only the Viratis do not arise. Karuṇā and Muditā can arise with them. Arahants can practise Karuṇā and Muditā, not only can practise but they do practise Karuṇā and Muditā. So Karuṇā and Muditā arise with Sahetuka Kāmāvacara Kiriya Cittas. The objects of Sahetuka Kāmāvacara Kiriya Cittas are not limited to Kāmāvacara objects only as it is with Sahetuka Kāmāvacara Vipāka Cittas.

The first and second Sahetuka Kāmāvacara Kiriya Cittas are accompanied by how many Cetasikas? They are accompanied by 35 Cetasikas. Only the three Viratis are missing. For the same reason they do not arise with Sahetuka Kāmāvacara Kiriya. They have the nature of Kusala. Is there an occasion for an Arahant to refrain from killing? No. They have cut off the inclinations toward wrongdoing altogether. So they don't have to refrain from doing like other persons do. Viratis do not arise with Sahetuka Kāmāvacara Kiriya Cittas. Viratis do not have the nature of Kiriya. They have the nature of Kusala. They do not arise with Sahetuka Kāmāvacara Kiriya Cittas. 35 Cetasikas arise with first and second Sahetuka Kāmāvacara Kiriya Cittas. There are 13 Aññasamāna plus 19 universal Sobhana Cetasikas, and then two Appamaññās and Paññindriya. The first and the second Sahetuka Kāmāvacara Kiriya Cittas are accompanied by 35 Cetasikas — 38 minus three.

The third and the fourth are accompanied by 34 Cetasikas. We subtract Paññā.

The fifth and the sixth Cittas are minus Pīti but with Paññā. So again the number is 34.

The seventh and the eighth Cittas are without both Pīti

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and Paññā. So we get 33.

Next are Rūpāvacara Cittas. Here we go by Jhānas and not by Kusala, Vipāka and Kiriya. If we want to go by Kusala, Vipāka and Kiriya, we can do so. In that manner of division of these Cittas, the first group is Kusala, the second group is Vipāka, and the third group is Kiriya. Each of these groups has five components. The Rūpāvacara Kusala group consists of one first Rūpāvacara Jhāna Citta, one second Rūpāvacara Jhāna Citta, one third Rūpāvacara Jhāna Citta, one fourth Rūpāvacara Jhāna Citta, and one fifth Rūpāvacara Jhāna Citta. The Rūpāvacara Vipāka group also has five components, one Citta from each Jhāna level. Rūpāvacara Kiriya Cittas are also composed of one Citta from each level of Jhāna. If we divide the Cittas according to Jhāna attainment, then there are three first Jhāna Rūpāvacara Cittas — one Kusala, one Vipāka, one Kiriya. Similarly there are three second Jhāna Rūpāvacara Cittas, three third Jhāna Rūpāvacara Cittas, three fourth Jhāna Rūpāvacara Cittas, and three fifth Jhāna Rūpāvacara Cittas.

Rūpāvacara first Jhāna Cittas are accompanied by how many Cetasikas? 35. Which are the 35? They are 13 Aññasamāna Cetasikas, 19 Sobhana-sādhāraṇa Cetasikas, but, no Viratis. Again why? That is because their objects are different. What is the object of first Jhāna? You have not come to the section on objects. So you do not know yet. Jhānas take concept as object. For example, a person practises meditation with a Kasiṇa object. He memorizes the Kasiṇa and when he has memorized it, he can see it clearly in his mind. It becomes a concept. That concept becomes the object of the first Jhāna. First Jhāna takes Kasiṇa sign or concept of Kasiṇa as object. There are other objects too. They are all Paññattis. Viratis take what? There must be something to transgress, for example, killing, lying or having a wrong livelihood. So they take a different object than the Jhānas. Jhānas take concept as object. Viratis take something to be transgressed, something to be broken as object. Since their objects are different, they

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cannot arise together. So there are no Viratis with Jhāna Cittas. Just by getting concentration, you get Jhānas. You don't have to deliberately refrain from killing, lying and wrong livelihood. You don't need Viratis to attain Jhāna. So the Viratis do not arise with Jhānas.

Karuṇā and Muditā arise with Jhāna Cittas. You can get first Jhāna practising Karuṇā, practising Muditā. You can get second, third and fourth Jhānas by practising Karuṇā and Muditā. Both Appamaññās arise with Jhāna Cittas, but the Viratis do not arise with Jhāna Cittas. There are 13 Aññasamāna plus 19 Sobhana-sādhāraṇa plus two (Karuṇā and Muditā) plus one (Paññā). Paññā always accompanies all these Cittas — Jhāna Cittas and Lokuttara Cittas. So there are 35 Cetasikas arising with first Rūpāvacara Jhāna. With Rūpāvacara second Jhāna how many Cetasikas are there? 34 Cetasikas arise, one less. Which one is that? Vitakka does not arise because that person doesn't want Vitakka. So he practises meditation and eliminates Vitakka. As a result his Jhāna is without Vitakka. Second Jhāna has 34 Cetasikas.

Then the third Jhāna has eliminated both Vitakka and Vicāra. Third Jhāna has 33 Cetasikas.

The fourth Jhāna eliminates Vitakka, Vicāra and Pīti. It is strange here. Fourth Jhāna is accompanied by Somanassa, but there is no Pīti here. That is because the person who has attained the third Jhāna wants to get the fourth Jhāna. In order to get the fourth Jhāna he must find fault with Pīti. He thinks that Pīti is shaking. He thinks that Pīti is not as peaceful as Sukha and Upekkhā. So he tries to eliminate Pīti. As a result of his meditation, the fourth Jhāna arises without Pīti, but it is accompanied by Somanassa. Although the fourth Jhāna is accompanied by Somanassa, there is no Pīti with it. Here Pīti is eliminated by force of meditation, by force of practice, not by its own nature. That is why Pīti cannot arise

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with the fourth Jhāna. How many Cetasikas arise? Only 32 Cetasikas arise.

Then the three fifth Jhāna Cittas arise with how many Cetasikas? 30 Cetasikas arise with fifth Jhāna. Karuṇā and Muditā are gone here. The fifth Jhāna is accompanied by Upekkhā. Karuṇā and Muditā are accompanied by Somanassa, so they cannot arise with the fifth Jhāna. So you subtract two from 32 and you get 30 Cetasikas.

There are four Sublime states or Brahmavihāras. When you practise Mettā, what Jhānas can you get? You may get first, second, third and fourth Jhānas. When you practise Karuṇā how many Jhānas? It is the same; you may get first, second, third and fourth Jhānas. With Muditā what Jhānas may arise? First, second, third and fourth Jhānas may arise. With Upekkhā what Jhāna arises? Fifth Jhāna arises. The fifth Jhāna is accompanied by Upekkhā. So there is no Pīti and also no Karuṇā and no Muditā. So it is accompanied by only 30 Cetasikas.

The fifth Jhāna is accompanied by Upekkhā. That Upekkhā is Upekkhā feeling. Upekkhā among the Brahmavihāras is Tatramajjhataṭṭā. The fifth Jhāna is accompanied by Upekkhā feeling and there is also Tatramajjhataṭṭā. That Tatramajjhataṭṭā is so developed that it becomes a Brahmavihāra.

Arūpāvacara Cittas, all twelve are put together here. If you want to go one by one, you can. How many Arūpāvacara Cittas are there? There are twelve Arūpāvacara Cittas — four Kusala, four Vipāka and four Kiriya. Can you tell me the names of each one in English? Infinite space is first Arūpāvacara Citta. Infinite consciousness is second Arūpāvacara consciousness. Nothingness is third Arūpāvacara

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consciousness. Neither-perception-nor-non-perception is the fourth Arūpāvacara consciousness. All twelve Arūpāvacara Cittas are reckoned as fifth Jhāna. Why? You will hear too many 'whys' today. So why is that? They are included in fifth Jhāna because they only have two Jhāna factors. We will see it right now. What are the two Jhāna factors? The two Jhāna factors are Upekkhā and Ekaggatā. We will find Upekkhā and Ekaggatā in the Cetasikas. All Arūpāvacara Cittas are accompanied by thirty Cetasikas. They are all accompanied by Upekkhā feeling. Also they are accompanied by the Jhāna factor Ekaggatā. Where do you find Upekkhā and Ekaggatā among the groups of Cetasikas? Ekaggatā is among the Sabbacitta-sādhāraṇa Cetasikas, the first seven. Where is Upekkhā, feeling Upekkhā? It is also among the Sabbacitta-sādhāraṇa Cetasikas. You find both of them among the first seven Cetasikas. These two Jhāna factors are among the Sabbacitta-sādhāraṇa, seven universal Cetasikas. They are like fifth Rūpāvacara Jhāna, so they are accompanied by thirty Cetasikas. Those thirty are the Aññasamāna minus Vitakka, Vicāra and Pīti, and then 19 beautiful universal mental factors, no Viratis, no Appamaññās, but Paññā. So we get thirty Cetasikas.

Next group is Sotāpatti-magga, Sakadāgāmī-magga, Anāgāmī-magga, Arahatta-magga and then in brackets first, second, third, fourth and fifth Jhānas. I've told you how to read this portion. So there are Sotāpatti-magga first Jhāna, Sotāpatti-magga second Jhāna, Sotāpatti-magga third Jhāna, Sotāpatti-magga fourth Jhāna and Sotāpatti-magga fifth Jhāna. Then there are Sakadāgāmī first Jhāna through fifth Jhāna. There are Anāgāmī first Jhāna through fifth Jhāna. And finally there are Arahatta-magga first Jhāna through fifth Jhāna. There is only one Sotāpatti-magga first Jhāna Citta. How many Cetasikas go with it? 36 Cetasikas go with it. All 13 Aññasamāna, 19 Sobhana-sādhāraṇas, three Viratis will accompany that Citta. Do you remember when Viratis arise with Lokuttara how they arise? They arise together and they arise always. Whenever a Lokuttara Citta arises, they arise. So

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they arise together and they arise always. It is very strange. When they arise with Kāmāvacara Cittas, they arise one by one. But when they arise with Lokuttara Cittas, they arise altogether because the attainment of enlightenment or Magga eradicates all inclinations towards these wrongdoings once and for all. So there is no occasion to eradicate them one by one. That is why these three arise together with Lokuttara Cittas. When Magga Citta actually arises, a person is not refraining from any of the wrongdoings. But at that moment all inclination, all liability towards these evils is destroyed. Since all inclination towards these evils is destroyed, they arise together. With Lokuttara Cittas there will always be three Viratis. Sotāpatti-magga first Jhāna has 36 Cetasikas. Those are thirteen Aññasamāna, nineteen Sobhana-sādhāraṇas, three Viratis, no Appamaññā and one Paññā, so 36.

First Jhāna Rūpāvacara has 35 Cetasikas. First Jhāna Magga-citta has 36 Cetasikas. The difference is Viratis and Appamaññā. With Jhāna there are Appamaññās, but no Viratis. With Lokuttara there are Viratis but no Appamaññās. Virati are three and Appamaññās are two, so there is a difference of one. First Jhāna Sotāpatti-magga has 36 Cetasikas.

Second Jhāna Sotāpatti-magga is easy. You take out Vitakka. Third Jhāna you take out Vitakka and Vicāra. Fourth Jhāna you take out Vitakka, Vicāra and Pīti. Fifth Jhāna is the same. You take out Vitakka, Vicāra and Pīti. Since Viratis arise with all Lokuttara Cittas, there is no difference between fourth and fifth Jhāna Cittas. There are 33 Cetasikas for both fourth and fifth Jhāna Cittas. So we get 36, 35, 34, 33 and 33.

The same is true for Sakadāgāmī-magga. There are five Jhānas for Sakadāgāmī-magga also. The Cetasikas are the same — 36, 35, 34, 33 and 33. The same is true for Anāgāmī-magga first, second, third, fourth and fifth. Also the same is

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true for Arahatta-magga first, second, third, fourth and fifth.

Then we go to Phala Cittas, Fruition consciousnesses. There also we have Sotāpatti-phala first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna. And then there are Sakadāgāmī first Jhāna, second Jhāna, third Jhāna, fourth Jhāna and fifth Jhāna. Then we have Anāgāmī first, second, third, fourth and fifth Jhāna. And finally there are Arahatta first, second, third, fourth and fifth Jhāna.

With first Jhāna Sotāpatti-phala, how many Cetasikas are there? There are 36 Cetasikas — 13 Aññasamāna, 19 Sobhana-sādhāraṇas, three Viratis and one Paññā. For second Jhāna Citta we must take out Vitakka. For third Jhāna Citta we must take out Vitakka and Vicāra. For fourth Jhāna Citta we take out Vitakka, Vicāra and Pīti. And the fifth Jhāna is the same. So here the numbers are the same — 36, 35, 34, 33 and 33.

We have come to the end of the Saṅgha method. It may be difficult to memorize, but if you have the chart it is easy (see CMA, II, Table 2.4, p.112-113). If you want to memorize, you may do so. Please read the *Manual* (see CMA, II, §§18-30, p.100-110) also.

Mixture of Two Methods

There is one more method. This method is not mentioned in the *Manual*. So it is not taught in it. This is the mixture of Sampayoga and Saṅgha methods. Here it is like touching your finger with your finger, it is said. It is very difficult because it is a mixture of both Sampayoga and Saṅgha methods. In other words, we find out how many Cetasikas arise with a certain Cetasika, not Cetasikas with Citta, not Citta with Cetasikas, but Cetasika with Cetasikas. In

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order to find that out, we have to mix both methods. We have to find out first how many Cittas go along with that Cetasika and how many Cetasikas go along with those Cittas. So there are two steps. If you are not very familiar with the first two methods, this will be very difficult.

But let us try a little. How many Cetasikas go with Phassa. Phassa is a Cetasika and we want to know how many Cetasikas can arise with Phassa. In order to know this we must know how many Cittas Phassa accompanies. You know that Phassa accompanies all 89 Cittas. How many Cetasikas arise with 89 Cittas? All 52 may arise with the 89 Cittas. So we get 52 Cetasikas. But Phassa cannot arise with Phassa, so you take Phassa out. The Cetasikas left are 51. So we say Phassa Cetasika can arise with 51 Cetasikas. This is the mixture of two methods. It is not so difficult as it seemed before. Phassa arises with 89 Cittas. That is Sampayoga method. The 89 Cittas arise with 52 Cetasikas. That is Saṅgaha method. Phassa arises with 51 Cetasikas, that is, 52 minus itself.

If you know Phassa, you also know Vedanā. How many Cetasikas arise with Vedanā? 51 Cetasikas arise with Vedanā — 52 minus Vedanā. With all of the seven universals there is the same answer.

Let's go a little further. Vitakka arises with how many Cittas? It arises with 55 Cittas. How many Cetasikas arise with those 55 Cittas? You can imagine that among the 55 Cittas there are Akusala Cittas, there are Kusala Cittas, there are Jhāna Cittas and there are Lokuttara Cittas. So just by guessing you can say there are all 52 Cetasikas. And that is right. Then you take out Vitakka because Vitakka cannot arise with Vitakka. So Vitakka arises with 51 Cetasikas. The same is true for Vicāra. Vicāra arises with 51 Cetasikas.

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Now we come to Adhimokkha. Adhimokkha arises with 50 Cetasikas, not 51. Adhimokkha and Vicikicchā are incompatible. So Adhimokkha arises with only 50 Cetasikas. You can also find out by the Sampayoga method and Saṅgaha method. Adhimokkha does not arise with the first Mohamūla Citta, Vicikicchā-sampayutta Citta.

Then Vīriya is similar to Phassa. It arises with 51 Cetasikas. Vīriya does not arise with Dvipaṇcaviññāṇa, Sampaṭicchana, Santīraṇa and Pañcadvārāvajjana. It arises with Akusala Cittas, Kusala Cittas, Jhāna Cittas and other Cittas. All 52 Cetasikas arise with those Cittas. So Vīriya arises with 51 Cetasikas.

Next let's consider Pīti. Can Pīti arise with Domanassa? No. Dosa, Issā, Macchariya and Kukkucca arise with Dosamūla Cittas only. They can never arise with Pīti. And then Vicikicchā arises with first Mohamūla Citta only and that Citta is accompanied by Upekkhā. So 52 minus six, we get 46.

Now the last one, Chanda does not arise with Vicikicchā-sampayutta, the first Mohamūla Citta. It also does not arise with Ahetuka Cittas. But it does arise with Akusala and Kusala Cittas. So it arises with almost all the Cetasikas except Vicikicchā. So it arises with 50 Cetasikas. That means 52 minus Vicikicchā and Chanda itself.

This is the way you find out how many Cetasikas can arise with a particular Cetasika. It is called the mixture of two methods. This method was introduced by a very learned Burmese teacher who was known as Mahāvisuddhārama Sayādaw. He wrote a book on the *Abhidhammatthasaṅgaha* and introduced this method. It is very good for those who want to familiarize themselves thoroughly with the Citta and Cetasika combinations. The first two methods are good. If you

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can become familiar with the mixture of two methods, then you become thoroughly familiar with Citta and Cetasika combinations.

We have come to the end of the second chapter today. These Cetasikas are very interesting. In the CMA the characteristic, function, mode of manifestation and proximate cause of each Cetasika are given. They are very interesting. Among them the proximate cause is most interesting. What we nowadays call emotions are all among these 52 Cetasikas — Lobha, Dosa, etc. You have to deal with these emotions. You find out what causes them and then treat those causes. The knowledge of the proximate causes of some of the Cetasikas can help you in your daily life and will give you good results. So they are very interesting. Even if you cannot study all four of them, you should know at least two of them — characteristic and the proximate cause. If you cannot study proximate cause, you must know the characteristic. You must understand the characteristic of each and every Cetasika. Phassa has the characteristic of impinging on the object. Vedanā has the characteristic of experiencing or enjoying the object, and so on. At least please try to remember the characteristic of all these Cetasikas. If you can do a little more, learn the proximate causes. If you can do still more, learn all four of them.

Sādhū! Sādhū! Sādhū!

Today you see these two monks. They are from Taungpulu Monastery. There are two gentlemen in the back of the room dressed in white. They are from Mexico and they come here to study Abhidhamma with me. And I am teaching them Abhidhamma, a crash course. First I planned to teach them at the monastery, but now we cannot have classes or gatherings at the monastery. So I gave them choice of where they could have classes, either at Tathāgata Meditation Center

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or at Taungpulu. They preferred Taungpulu. So I was there and came over here today. There are now ten of them. Imagine people from Mexico interested (Already they are Buddhist.) in Abhidhamma and Vipassanā. Actually not just interested, they have been practising Vipassanā for years with teachers from Thailand. Now they want to study Abhidhamma more. So I am teaching them Abhidhamma now. So I will go back to Taungpulu and next week I will come back. What I want to say is Abhidhamma is spreading. First it is spreading among your people. Most of you are Vietnamese people. Now it is spreading south of the United States. I'm very excited about it. I am lucky I have this monk, Venerable U Nandisena, with me. He is from Argentina. So he speaks the same language they speak, Spanish. So I am teaching through him because there are some people who don't understand English. So with the translator I am teaching them Abhidhamma. Maybe they will pass you because I am teaching them twice a day, no weekend, no day off. Today I taught them the twelve Akusala Cittas and I let them say each one like they were children. I hope you can say those Cittas now.

Sādhū! Sādhū! Sādhū!

[End of Chapter Two]

Chapter Three

Vedanā, Hetu & Kicca

Today we study the third chapter of the *Manual*. The first chapter deals with consciousness — 89 or 121 types of consciousness. The second chapter deals with 52 Cetasikas and then combinations of Cittas and Cetasikas in two ways. The third chapter deals with both Cittas and Cetasikas in other ways.

Six Sections

This chapter is divided into six sections.

- The first section is an “Analysis of Vedanā”, analysis of Cittas by way of feeling.
- The second section is “Analysis by Hetu”, roots.
- The third is “Analysis by Kicca”, function.
- The fourth is “Analysis by Dvāra”, doors.
- The fifth is “Analysis by Ārammaṇa”, objects.
- The sixth is “Analysis by Vatthu”, bases.

Of Feelings

The first is “Analysis by Feeling”. You have already met feelings in the first chapter and also in the second chapter. There are different divisions of feelings. Sometimes feelings are said to be five, sometimes three, sometimes two and

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sometimes only one. According to their effective quality (That means according to their nature or characteristic.), feeling is said to be of three kinds. Sometimes feelings are enumerated as three, that is Sukha, Dukkha and Upekkhā. Buddha taught feelings among the faculties also. In the seventh chapter you will find the 22 faculties (see CMA, VII, §18, p.273). Among these 22 faculties there are feelings. There the Buddha taught five kinds of feeling or five faculties of feeling. In that faculty teaching there are five feelings. They are Sukha, Dukkha, Somanassa, Domanassa and Upekkhā. You are very familiar with these five or three feelings. When the Buddha said there were three feelings, He meant that Sukha and Somanassa were Sukha, and Dukkha and Domanassa were Dukkha. Actually five feelings and three feelings are the same. When three feelings were taught, the Buddha used the word 'Sukha'. There Sukha does not just mean Sukha among five kinds of Vedanā. Sukha there means both Sukha and Somanassa. Also Dukkha does not mean just Dukkha but Dukkha and Domanassa. Upekkhā is Upekkhā.

Sometimes the Buddha said, "Monks there are only two feelings." They are Sukha and Dukkha. In that case Sukha covers both Sukha and Upekkhā among three Vedanās. And Dukkha covers just, Dukkha.

Sometimes the Buddha said whatever is feeling, all that is Dukkha. That means there is only one feeling and that is Dukkha. Buddha said, "This saying of mine was uttered with reference to the impermanence of conditioned things." Since everything is conditioned, everything is impermanent. That which is impermanent, is it Sukha or Dukkha? It is Dukkha. Whatever is impermanent is Dukkha. So there is only one Vedanā, Dukkha. We find Vedanā mentioned in different ways. In some Suttas Vedanā is said to be more than five. But let us be satisfied with Vedanā as one feeling, two feelings, three feelings and five feelings.

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Since feelings are five according to the teaching of faculties, we should understand the characteristic of each feeling. Feeling has the characteristic of enjoying — not really enjoying — experiencing the flavor of the object. That is the general characteristic of feeling. Sukha feeling has the characteristic of experiencing desirable touch. We are dealing with five Vedanās; Dukkha has the characteristic of experiencing undesirable touch. Somanassa feeling has the characteristic of experiencing desirable object. Domanassa Vedanā has the characteristic of experiencing undesirable object. Upekkhā Vedanā has the characteristic of experiencing neutral object.

Let us find out which types of consciousness are accompanied by which feeling. If you are familiar with the first chapter, there is no difficulty. Which Cittas are accompanied by Sukha feeling? How many are there? Only one Citta is accompanied by Sukha, Sukha-sahagata Kāya-viññāṇa. Which is accompanied by Dukkha feeling? Again there is only one, Dukkha-sahagata Kāya-viññāṇa. Which types of consciousness are accompanied by Somanassa? How many of them are there? There are 62. Then how many are accompanied by Domanassa feeling? Only two are accompanied by Domanassa feeling, the two Dosamūla Cittas. Upekkhā feeling arises in how many types of consciousness? Altogether there are 55 Cittas that arise with Upekkhā feeling. Let's go a little more in detail. With Somanassa feeling there are 62 — four from Akusala Cittas, two from Ahetuka Cittas, twelve from beautiful sense-sphere consciousness (Kāmāvacara Sobhana Cittas), another twelve from Rūpāvacara Cittas and 32 from Lokuttara (Supramundane) Cittas. Altogether we get 62 types of consciousness. For Upekkhā we get six from Akusala, fourteen from Ahetuka, twelve from beautiful sense-sphere consciousness (Kāmāvacara Sobhana), three from Rūpāvacara, twelve from Arūpāvacara and then eight from Lokuttara Cittas. So altogether there are 55. One Citta is accompanied by Dukkha feeling. One Citta is accompanied by Sukha feeling. 62 Cittas are accompanied by Somanassa

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feeling. Two Cittas are accompanied by Domanassa feeling. And 55 Cittas are accompanied by Upekkhā feeling. That is according to five feelings.

Now according to three feelings, how many are accompanied by Sukha feeling? 62 plus one, so we get 63. How many are accompanied by Upekkhā feeling? The same, 55 are accompanied by Upekkhā. How many are accompanied by Dukkha feeling? Two Domanassa-sahagata Cittas and one Dukkha bodily feeling are accompanied by Dukkha. Again how many are accompanied by Sukha feeling? Here 63 are accompanied by Sukha feeling. How many are accompanied by Dukkha feeling? Three are accompanied by Dukkha. How many are accompanied by Upekkhā feeling? The same, 55 are accompanied by Upekkhā.

You may study the table on feelings in the CMA (see CMA, III, Table 3.1, p.118). Why the seeing consciousness and so on are accompanied by Upekkhā and the body-consciousness by either Sukha or Dukkha I have explained to you. You remember that. If you do not remember, you may read in the CMA (see CMA, III, Guide to §4, p.117-119). When their impingement is between soft materiality, there is Upekkhā. When there is impingement of soft with hard, there is Sukha feeling or Dukkha feeling. The following analogy is given. When you put a cotton ball on an anvil and you strike it with another ball of cotton, there isn't much impact. The impact is soft or weak. There is Upekkhā feeling. But when you strike the ball with a hammer, the hammer goes through the cotton ball to the anvil, so there is a great impact. If it is desirable, there is Sukha feeling. If it is undesirable, there is Dukkha feeling. If you are familiar with the first and second chapters, this analysis of feeling is very easy.

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Of Roots

The next section is “Analysis by Hetu”, “Analysis by Roots”. How many roots are there? There are six roots. They are in Pāli: Lobha, Dosa, Moha and Alobha, Adosa, Amoha. You can find all six of these among the 52 Cetasikas. Where do you find Lobha? It is found among unwholesome Cetasikas. Dosa is found where? It is found among unwholesome Cetasikas. Moha is found where? It is also found among the unwholesome Cetasikas. Where do you find Alobha? It is found among 19 beautiful universals. Adosa is also found among 19 beautiful universals. And Amoha is separately listed as Paññindriya. Lobha, Dosa and Moha are Akusala. Alobha, Adosa and Amoha are the opposites of Lobha, Dosa and Moha. Are they Kusala, Akusala or another thing? Are they only Kusala because they arise with Sobhana Cittas? Among the Sobhana Cittas there are Vipāka Cittas and there are Kiriya Cittas. Lobha, Dosa and Moha are Akusala roots. Alobha, Adosa and Amoha are Kusala roots and also Vipāka and Kiriya roots. Vipāka and Kiriya are collectively called Abyākata. It is an Abhidhamma term. Abyākata means literally not declared — not declared to be Kusala or Akusala. If it is neither Kusala nor Akusala, it must be either Vipāka or Kiriya. Vipāka and Kiriya are called Abyākata. Rūpa (matter) is also called Abyākata. The first three roots are Akusala. The second three roots are Kusala and Abyākata. That means Kusala, Vipāka and Kiriya. The first three are bad roots. The second three are good or beautiful roots.

The word ‘Hetu’ in Pāli ordinarily may mean a condition, or a reason, or a cause. In Abhidhamma Hetu has a specific meaning. Hetu means just these six Cetasikas which are compared to roots. When there are roots, a tree is firm, a tree is stable, a tree is strong. If a tree has no roots, it will fall very easily. So when a tree has no roots, it is said to be weak, unstable. When the types of consciousness are accompanied by roots, they are said to be firm. They are said to be strong. That is why Ahetuka Cittas are said to be weak because they have no roots.

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Now we will find out how many Cittas are accompanied by how many roots. There is a table in the CMA. I haven't made my own table yet. Please look at that table (see CMA, III, Table 3.2, p.121). These tables or diagrams are very helpful. You can easily understand just by looking at it. Let me ask you about the Akusala Cittas. How many Hetus accompany eight Lobhamūla Cittas? Two roots, Lobha and Moha, accompany Lobhamūla Cittas. How many accompany Dosamūla Cittas? Two, Dosa and Moha, accompany Dosamūla Cittas. And how many roots accompany the two Mohamūla Cittas? Only one root accompanies the two Mohamūla Cittas. What is that one root? It is Moha. The eight Lobhamūla Cittas are accompanied by Lobha and Moha. The two Dosamūla Cittas are accompanied by Dosa and Moha. The last two Akusala Cittas are accompanied by Moha only.

The next 18 Cittas we don't have to consider, as they are without roots. They are the Ahetukas. Among the 24 Kāmāvacara Sobhana Cittas — the first eight, let us say the Kusala Cittas, the first two are accompanied by how many Hetus? Is there Alobha? Yes, there is Alobha. Is there Adosa? Yes, there is Adosa. Is there Amoha? Yes, there is Amoha. Amoha is Paññā, knowledge. The first and second Cittas are accompanied by knowledge, Ñāṇa-sampayutta. The first two are accompanied by three roots. Number three and four are accompanied by two roots only. There is no Amoha. Number five and six are accompanied by three roots — Alobha, Adosa and Amoha. Number seven and eight are accompanied by two roots — Alobha and Adosa. The eight Sahetuka Kāmāvacara Vipāka Cittas are the same. Number one and two are accompanied by three roots. Number three and four are accompanied by two roots. Five and six are accompanied by how many roots? They are accompanied by three roots. Seven and eight are accompanied by how many roots? They are accompanied by two roots. The same is true for Sahetuka Kāmāvacara Kiriya. One and two have three roots. Three and four have two roots. Five and six have three roots. Seven and

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eight have two roots. Very good.

The rest — Rūpāvacara, Arūpāvacara and Lokuttara — are accompanied by how many roots? They are accompanied by three roots. There are no two-root Cittas among the Rūpāvacara, Arūpāvacara and Lokuttara Cittas. They are all three-root Cittas.

You may look at the table on page 121 of the CMA. The roots are greed, hate, delusion, non-greed, non-hate, non-delusion. There are six roots. The Cittas are given as greed-rooted. That means Lobhamūla Cittas. Hate-rooted are Dosamūla Cittas. Delusion-rooted are Mohamūla Cittas. Rootless are Ahetuka Cittas. Sense-sphere beautiful with knowledge, those are one, two, five, six. Sense-sphere beautiful without knowledge those are three, four, seven, eight. They are altogether twelve, four each. Sublime means Mahaggata, Rūpāvacara and Arūpāvacara together. They number 27 Cittas. The Supramundane (Lokuttara) are to be eight here, so there are eight Supramundane consciousness. At the bottom of the table in the book, you see the numbers two, two and so on. Two means what? They are accompanied by two roots. Three means accompanied by three roots.

How many Cittas are accompanied by one root? Two, the two Mohamūla Cittas, are accompanied by one root. How many are accompanied by two roots? Eight Lobhamūla Cittas, two Dosamūla Cittas, and twelve Kāmāvacara Sobhana Cittas (without knowledge) are accompanied by two roots. Altogether there are 22. So these 22 are accompanied by two roots. What are the two roots? You have to differentiate. With Lobhamūla it is Lobha and Moha. With Dosamūla it is Dosa and Moha. With Kāmāvacara Sobhana it is Alobha and Adosa. How many are accompanied by three roots? There are 12 plus 27 plus 8 which equals 47. 47 are accompanied by three roots. How many are accompanied by no roots? The 18 Ahetuka Cittas are

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without roots. It should be understood that 18 are without roots, two are with one root, 22 are with two roots and 47 are with three roots. If you are familiar with Citta-Cetasika combination, it is very easy. Today we are studying very easy sections. The first and second sections are not difficult if you are familiar with the first and second chapters, if you are familiar with Citta-Cetasika combinations. The first section deals with feeling. The second section deals with what are called roots, Hetus.

Of Functions

We go to the next section. The next section deals with functions. Each Citta of the 89 or 121 Cittas has a function of its own. When they arise, they arise and perform their function and disappear.

These functions are said to be how many? How many functions are there? There are 14 functions. All 89 Cittas function in at least one of these 14 ways. The first function is rebirth function, or relinking function, or rebirth-linking function. The Pāḷi word is Paṭisandhi. 'Paṭisandhi' means joining, linking.

In order to understand this, you have to understand the first Citta in one life. Let's talk about human beings. For a human being its life begins with conception. That conception is called rebirth here. At the moment of conception, at the moment of rebirth as a human being there arises one type of consciousness, Vipāka consciousness. Along with that consciousness there arise Cetasikas. With that Citta and Cetasikas arise some material properties that are caused by Kamma. What we call rebirth is a group of these three — rebirth-consciousness, Cetasikas and some Rūpa¹⁶.

16 It is called Rūpa born of Kamma.

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Rebirth-consciousness is always a Vipāka Citta. It may be Sahetuka Kāmāvacara Vipāka; it may be Rūpāvacara Vipāka; it may be Arūpāvacara Vipāka or it may be Vipāka of Ahetukas — not all Ahetukas, but the two Upekkhā Santīraṇas, the two investigating consciousness.

In a given life first that Vipāka consciousness arises. Then this consciousness repeats itself again and again all through the life actually. This Vipāka consciousness is the result of Kamma. Kamma is very powerful and very strong. It can give this result all through the life, not just once. At the moment of rebirth it is called rebirth-consciousness. Later in the life it is called by another name. And when a person dies his death-consciousness is this same consciousness. In one life rebirth-consciousness, during-the-life consciousness and death-consciousness are one and the same type. When it arises for the first time in a life, its function is to join the two lives together. That is why it is called linking, relinking, Paṭisandhi, joining together. Although it is called 'link', Paṭisandhi belongs to next life. When we say something is a link, we think that something does not belong to the previous one or the following one. It is in the middle. Here although we call this a link, it belongs to next life.

That consciousness when it arises again and again in a life, it is called by another name. At that time its function is to maintain the life. If it does not arise at all, our life would end just after relinking. Because this consciousness arises again and again, our life goes on and on until the end of one particular life. Actually that one particular life is followed by another particular life. So in one life this consciousness arises again, again and again. When it arises during life, it is called a constituent of life or the reason of life. In Pāḷi it is called Bhavaṅga. When that Vipāka consciousness arises again and again during life, it performs the function of Bhavaṅga, maintaining the life. It is the same consciousness as the

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Paṭisandhi consciousness, but it has a different function. This Bhavaṅga consciousness goes on and on in our lives when there are no active consciousnesses arising. Active consciousness means when we see something there is seeing consciousness and the whole thought process. When we hear something, there is hearing consciousness and the whole thought process. When such thought processes arise, the Bhavaṅga stops. In the place of Bhavaṅga these types of consciousness arise. After 17 thought moments (in five-sense-door thought process) or ten thought moments (in mind-door thought process) they cease, they finish. After they cease Bhavaṅga continues again. Bhavaṅga moments go on in our lives in between these active thought moments, active thought processes. I call Bhavaṅga the buffer zone between active thought moments. It goes on and on like that. The arising of Bhavaṅga Cittas is most evident when we are in deep sleep, dreamless sleep. When we are asleep, then there are only Bhavaṅga moments going on and on — no active thought moments.

So the first Citta in our life has the function of relinking, Paṭisandhi. When it arises first in our life, it does the function of relinking. When it arises later during life, it has the function of Bhavaṅga, maintaining life. When we are dying, it arises and has the function of dying. We now get three functions of Cittas — relinking (Paṭisandhi), life-continuum (Bhavaṅga) and death (Cuti).

In order to understand the other functions you need to understand the thought process. I think you are familiar with the thought process. I told you about thought process when we studied Ahetuka Cittas — seeing, receiving, investigating and so on. When an object presents itself to the senses, that presentation is called impinging. Let us say, when a visible object comes into the avenue of our eye, that visible object impinges on the eye as well as the Bhavaṅga. When that object comes into the avenue of the eye, the Bhavaṅga is

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disturbed. The Bhavaṅga vibrates or shakes for one moment. Then after arising for a second moment it stops. It is immediately followed by another type of consciousness. That consciousness turns the mind towards the object. That turning is one of the functions. That function is done by which Citta? Actually it is done by two Cittas — Pañcadvārāvajjana (five-sense-door-adverting) and Manodvārāvajjana (mind-door-adverting). There is this turning function or adverting function. From that moment on the mind is turned towards the object. Also it is called adverting because with that moment the active thought moments begin. The Bhavaṅga moments are inactive moments. After the Bhavaṅga stops, there is this adverting thought moment. With that there is a change of thought. That is also why it is called adverting, turning to be active. That turning function is done by two kinds of Cittas. We will find them out later. In Pāḷi that function is called Āvajjana. You have that word in Pañcadvārāvajjana and Manodvārāvajjana. It is one function, Āvajjana function.

After the mind is turned toward the object, there is seeing or hearing, or smelling, or tasting, or touching. These types of consciousness have their respective functions. So seeing consciousness has seeing function. Hearing consciousness has hearing function. Smelling consciousness has smelling function. Tasting consciousness has tasting function. Touching consciousness has touching function. We get five more functions — seeing, hearing, smelling, tasting and touching.

After seeing in the thought process what arises? If you have the diagram of the thought process, you may look at it. Do you remember the mango simile? After seeing the mango the man picks it up — receiving. After receiving there is investigating. And then there is determining. After seeing, there is receiving. That is one function; receiving the object is one function. And then investigating the object is another function. Determining the object is another function. What

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follows determining? Javana follows determining.

Here Bhikkhu Bodhi said,

“Javana is a technical term of Abhidhamma that is best left untranslated.” (CMA, III, Guide to §8, p.124)

So don't try to translate Javana. You will not get a satisfactory translation. It is translated as impulsion. But we don't know what impulsion is. It is best left untranslated. The literal meaning of the word 'Javana' is running swiftly with force or something similar to that. After the determining stage there is this Javana stage. At this stage the consciousness fully experiences the object. So I call it full experience of the object. I don't want to say enjoy the object because if the object is undesirable you do not enjoy it. Full experience of the object occurs only at the stage of Javana. Before the stage of Javana there are functions of adverting, receiving, investigating and determining. These functions are done by *Ahetuka Cittas*. They are weak. They are not strong *Cittas*. Their experience of the object is not as forceful as the stage of Javana.

It is only at the stage of Javana that there can be *Kusala* or *Akusala*. You see an object. During the stages of adverting, seeing, receiving, investigating and determining, they are all *Vipāka Cittas* except for *Pañcadvārāvajjana* and *Voṭṭhabbana* which are a *Kiriya Cittas*. It is only at Javana moments¹⁷ that the object is fully experienced. That is why *Kusala* or *Akusala* arises during the Javana moments. If you have a correct attitude toward things, then the Javana moments will be wholesome or *Kusala*. If you have an incorrect attitude towards things, then the Javana will be *Akusala*. Javana is one function. Fully experiencing the object is one function. That function is done by a number of *Cittas*. We will find them out later.

17 There are almost always seven moments.

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After the full experience of the object, follow two moments of what is called registration. Two moments of registration, Tadārammaṇa, may follow the Javanas. The Pāḷi word is Tadārammaṇa. The literal meaning of Tadārammaṇa is having that object. 'Tad' means that. 'Ārammaṇa' means object. 'Tad' and 'Ārammaṇa' combine and it means something that has that object. 'That object' means the object taken by the Javana. The two moments of Tadārammaṇa take the same object as is taken by the Javanas. The Tadārammaṇa, the registration function, is compared to water following the boat. You row a boat and water follows the boat from behind. It is something like that. It is also called after-taste. Do you remember the mango simile? The man swallows the mango and saliva and so on. That is Tadārammaṇa, one function.

How many functions do you have? There are relinking, life-continuum (Bhavaṅga), death, and then advertizing, seeing, hearing, smelling, tasting, touching, receiving, investigating, determining, Javana, registering (Tadārammaṇa). So we have 14 functions. These 14 functions are done by 89 or 121 types of consciousness.

There is a difference between functions and what are called stages. 'Stages' actually means the place of function, the place where those functions arise. Although there are 14 functions, the places where they do the functions are said to be only ten. The place means the place of time for these functions. After advertizing there is seeing. When there is seeing, there can be no hearing and so on. Seeing is immediately followed by receiving. Between advertizing and receiving there is seeing, hearing, smelling, tasting and touching functions. So for these five there is only one place, one stage. If we divide the functions according to place of arising, we only get ten. There are ten stages of function or ten places of function. The Pāḷi word used is Ṭhāna which means a place. In the CMA it is translated as stage (CMA, III, Guide to §8, p.124). There are ten stages or places, but there are 14

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functions.

Now we will find out which functions are done by which types of consciousness. There is a table on page 127 of the CMA (see CMA, III, Table 3.3, p.127). These actually are my tables, but he uses English. I want you to learn the terms in Pāḷi as well as in English. The 14 functions are listed from top to bottom. There is rebirth, Bhavaṅga and death, then adverting, seeing, hearing, smelling, tasting, touching, receiving, investigating, determining, Javana, and registration. These are the 14 functions. Then there are Cittas — unwholesome Cittas, eye-consciousness and so on.

Rebirth, Bhavaṅga and death functions are done by investigating with neutral feeling¹⁸, Kāmāvacara Sobhana Vipāka (sense-sphere resultants) — Kāmāvacara Sahetuka Vipāka — how many are there? There are eight. And then Sublime resultants (Mahaggata Vipāka) nine perform the functions of Paṭisandhi, Bhavaṅga and Cuti also. So 8 plus 9 plus 2, there are 19 Cittas that perform the functions of rebirth, Bhavaṅga and death. If your rebirth-consciousness is the first Kāmāvacara Sobhana Vipāka, then your Bhavaṅgas will always be first Kāmāvacara Sobhana Vipāka. Your death-consciousness will also be first Kāmāvacara Sobhana Vipāka. These 19 Cittas have these three functions. When a particular one of these Cittas arises as a rebirth function, it will also function as Bhavaṅga function and death function. There are 19 Cittas which have the function of rebirth, Bhavaṅga and death. I want you to look at the chart. Which are the types of consciousness that have the rebirth, Bhavaṅga and death functions? These two (Upekkhā Santīraṇas), these eight (Kāmāvacara Sobhana Vipāka), these five (Rūpāvacara Vipāka) and these four (Arūpāvacara Vipāka) have the functions of rebirth, Bhavaṅga and death. You need to understand the sequence of Cittas in the thought process and also know which Cittas may arise at each moment in the

18 That means Santīraṇas accompanied by Upekkhā.

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thought process. You must see this in order to see clearly. So again there are two Santīraṇas accompanied by Upekkhā, eight Kāmāvacara Sobhana Vipākas, five Rūpāvacara Vipākas and four Arūpāvacara Vipākas. Four plus five plus eight plus two equals 19. Altogether there are 19 which have the functions of Paṭisandhi, Bhavaṅga and Cuti.

The next stage or place in the thought process is adverting. Five-sense-door-advorting or mind-door-advorting arise here. In Pāḷi they are called Pañcadvārāvajjana and Manodvārāvajjana. These two Cittas belong to the third group of Ahetuka Cittas, the three Kiriya Ahetuka Cittas. Pañcadvārāvajjana and Manodvārāvajjana have the function of Āvajjana, advertenting.

Which Cittas have the function of seeing? Two Cittas, among the Ahetuka Cittas the two kinds of eye-consciousness have the function of seeing. Which Cittas have the function of hearing? The two kinds of hearing consciousness have the function of hearing. Smelling? Two kinds of smelling consciousness have the function of smelling. Tasting? The two kinds of tasting consciousness have the function of tasting. Touching? Two kinds of touching consciousness have the function of touching.

After one of the Dvipaṇcaviññāṇa Cittas arises, it is followed by one moment of Sampaṭicchana or receiving consciousness. There are two Cittas that may receive the object, one that is the result of wholesome Kamma and one that is the result of unwholesome Kamma.

Then what comes next? Investigating consciousness comes next. How many are there? There are three Cittas that have the function of investigating. There are three Santīraṇa Cittas, one associated with pleasant feeling and two associated

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with neutral feeling.

Determining consciousness follows investigating consciousness in the thought process. Determining function is done by mind-door-adverting.

Now Javanas are next. There are 55. Javana function is done by Kusala, Akusala, Magga, Phala and Kiriya (Kiriya except two Āvajjanas). Again what are the Javanas? Kusala, Akusala, Magga, Phala and Kiriya except two Ahetuka Upekkhā Kiriya (Manodvārāvajjana and Pañcadvārāvajjana). That means twelve Akusala Cittas, one Hasituppāda Citta (smiling consciousness), eight Kāmāvacara Kusala, eight Sahetuka Kāmāvacara Kiriya, five Rūpāvacara Kusala, five Rūpāvacara Kiriya, four Arūpāvacara Kusala, four Arūpāvacara Kiriya, four Magga Cittas (They are Kusala) and four Phala Cittas. (So all eight Lokuttara Cittas). Just follow me. Don't add them up. You added them up? How many? There are 55. You can just say 55. You must know which ones are the 55. You must know that Javanas are Kusala, Akusala, Magga, Phala and Kiriya without Manodvārāvajjana and Pañcadvārāvajjana. If you remember that, you can count the Javanas. So there are twelve Akusala Cittas, one smiling (Hasituppāda) Citta, eight Kāmāvacara Kusala Cittas, eight Sahetuka Kāmāvacara Kiriya Cittas, five Rūpāvacara Kusala Cittas, five Rūpāvacara Kiriya Cittas, four Arūpāvacara Kusala Cittas, four Arūpāvacara Kiriya Cittas, four Magga Cittas and four Phala Cittas. So altogether there are 55. These 55 Cittas have the function of Javana.

Now we come to registration function (see CMA, III, Table 3.3, p.127). Those that function as registration are Santīraṇa Upekkhā, Santīraṇa Somanassa and then eight Kāmāvacara Sobhana Vipāka. There are Santīraṇa Upekkhā two, Santīraṇa Somanassa one and then eight Kāmāvacara Sobhana Vipāka. Altogether there are eleven. Eleven Cittas have the function of registering, Tadārammaṇa.

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Now we want to know this from another angle. We want to know which Cittas have one function, which Cittas have two functions and so on. You may check for the number of functions for each Citta in the *Manual* (see CMA, III, Table 3.3, p. 127). There you see one, one, five, two and so on. If we want to find out how many Cittas have one function, then we have to add the numbers in the bottom row below the number ones — twelve plus two plus two and so on. How many? There are a lot. 68 have one function. That is right. In the *Manual* we can get it.

“It is stated that those which perform one function are 68; ...” (CMA, III, §11, p.129)

That is on page 129. So don't look further. Those with two functions are only two. Then check with the book. Then there are nine that have three functions. There are eight that have four functions. Two have five functions. That's all. Good. So one-function Cittas are 68. Two-function Cittas are two. Three-function Cittas are nine. Four-function Cittas are eight. Five-function Cittas are two.

Let's take five-function Cittas. What are the five-function Cittas? They are the two Upekkhā Santīraṇa Cittas. What are the five functions? The five functions are Paṭisandhi, Bhavaṅga, Cuti, investigating and registering. Santīraṇa accompanied by Upekkhā has these five functions. It does these five functions not at one moment. At different moments it does different functions. At the moment of relinking, it does the function of relinking and so on. In the thought processes it does the function of investigating and also registering.

Now four-function Cittas are the eight Kāmāvacara Sobhana Vipāka Cittas. What are the four functions? They are Paṭisandhi, Bhavaṅga, Cuti and registration.

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The three-function Cittas are the nine Sublime resultants. That means five Rūpāvacara Vipāka Cittas and four Arūpāvacara Vipāka Cittas. They have three functions — Paṭisandhi, Bhavaṅga and Cuti.

The Citta which has two functions is Santīraṇa accompanied by Somanassa. It has the functions of investigating and registering. Then there is one more Citta which has two functions — mind-door-adverting. What are the functions? The functions are adverting and determining. When Manodvārāvajjana arises through five senses, it has the function of determining. When it arises through mind-door, it has the function of turning.

All right, one-function Cittas are next. What function do Akusala Cittas have? They have the function of Javana. Eye-consciousness has what function? It has the function of seeing. Ear-consciousness has what function? It has the function of hearing. Nose-consciousness has what function? It has the function of smelling. Tongue-consciousness has what function? It has the function of tasting. Body-consciousness has what function? It has the function of touching. Receiving consciousness has what function? It has the function of receiving. Five-sense-door-adverting has what function? It has the function of adverting. And then Hasituppāda (smile-producing consciousness) has what function? It has the Javana function. And then sense-sphere wholesome (Kāmāvacara Kusala) has what function? It has Javana function. And then Sahetuka Kāmāvacara Kiriya Cittas have what function? They have Javana function. And then what is this? Sublime wholesome Cittas (Rūpāvacara and Arūpāvacara Kusala) have what function? They have Javana function. Sublime functional Cittas (Rūpāvacara and Arūpāvacara Kiriya) have what function? They have Javana function. The eight Lokuttara Cittas have what function? They have Javana function. Now we know the different kinds of functions done by the different types of consciousness. They have their own respective

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functions to do. It is like people working in an office. Different people have different functions. One does typing. One keeps accounts and so on. In the same way, these 89 or 121 types of consciousness have different functions to do. They do their own functions.

Those that have rebirth, Bhavaṅga and Cuti functions are how many? There are 19. Which are those 19? They are Santīraṇa Upekkhā, Kāmāvacara Sobhana Vipāka, Rūpāvacara Vipāka and Arūpāvacara Vipāka. These 19 perform the functions of Paṭisandhi, Bhavaṅga and Cuti.

And then advertizing is performed by how many Cittas? Two perform the function of advertizing, five-sense-door-advertizing and mind-door-advertizing.

Seeing is performed by two. Hearing, smelling, tasting, touching are done by only two each. Receiving function is also done by two Cittas. Investigating function is done by three. Determining function is done by one, Manodvārāvajjana. Javana function is done by 55 Cittas. Registration function is done by eleven.

I want you to be able to say the functions. Once again Akusala Cittas have Javana function. Then Cakkhu-viññāṇa Cittas have seeing function. Sota-viññāṇa Cittas have hearing function. Ghāna-viññāṇa Cittas have smelling function. Jivhā-viññāṇa Cittas have tasting function. Kāya-viññāṇa Cittas have touching function. Sampaṭicchana Cittas have function of receiving. The Somanassa Santīraṇa has two functions — investigating and registering. Two Upekkhā Santīraṇas have five functions. What are the five functions? They are Paṭisandhi, Bhavaṅga, Cuti, Santīraṇa and Tadārammaṇa. Pañcadvārāvajjana has advertizing function. Manodvārāvajjana has functions of advertizing (Āvajjana) and determining

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(Voṭṭhabbana). Hasituppāda has function of Javana. Very good. The eight Kāmāvacara Sobhana Kusala Cittas function as Javana. The Sahetuka Kāmāvacara Vipāka have four functions — Paṭisandhi, Bhavaṅga, Cuti and registering. Then Kāmāvacara Sobhana Kiriya Cittas have function of Javana. Rūpāvacara Kusala Cittas have one function, Javana. Rūpāvacara Vipāka Cittas have three functions. What are they?

Student: Paṭisandhi, Bhavaṅga and Cuti.

Sayādaw: Very good. And then Rūpāvacara Kiriya Cittas have Javana function. Now Arūpāvacara Kusala Cittas have what function? They have Javana function. And then Arūpāvacara Vipāka Cittas have three functions. Since they are Vipāka, they have functions of Paṭisandhi, Bhavaṅga and Cuti. Arūpāvacara Kiriya Cittas have Javana function. All Lokuttara Cittas have Javana function.

We come to the end of the third section, “The Analysis by Way of Function”. We will look at only these three sections today. The next topic is doors, and then objects and bases follow. The object section is a little complicated.

Sādhū! Sādhū! Sādhū!

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Dvāra, Doors

Of Doors

When consciousness arises, it depends on different conditions. For the eye-consciousness or seeing consciousness to arise there are four conditions. There must be the eyes. There must be the visible object. There must be light. There must be attention. So consciousness depends on different conditions to arise. One of the conditions for consciousness to arise is called doors or Dvāra. So eye, ear and so on are called Dvāra in Abhidhamma. Here it is used in the sense of an ordinary door. A door is a place where people go in and out. If we want to go out of the house, we use the door. We go through the door. If we want to enter the house, we go through the door. Eye, ear, nose, tongue, body and mind are called doors or Dvāra in Abhidhamma because consciousness arises through them. Figuratively speaking, consciousness enters through our eyes, ears and so on. The object impinges on the mind through these doors. That is why they are called door.

There are six doors taught in Abhidhamma. You already know five doors. The first door is eye-door. The second is ear-door. The third is nose-door. The fourth is tongue-door. The fifth is body-door. Eye-door means the sensitive part in the eye. It is called eye-sensitivity. It is not the whole eyeball. It is the sensitive part of the eye where the visible object strikes. It may probably be on the retina. There are many particles of matter staying there. Those are called sensitivity.

Then ear-door means again not the whole ear, but the ear inside. There is something like a ring where sound vibrations strike and cause us to hear.

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Nose-door is also not the whole nose, but the sensitive parts of the nose through which we experience smell. Tongue-door also means sensitive parts in the tongue through which we experience taste, that is, our taste buds.

Body-door is different. Eye-door is only in the eye. Ear-door is only in the ear. Nose-door is only in the nose. Tongue-door is only in the tongue. But body-door is all over the body except the tip of the hairs, the tip of the nails and dry skin. Otherwise body-sensitivity resides all over the body. That is why in whatever part of the body we are touched, we feel the sensation of touch.

Then there is mind-door. Mind-door is different. What is mind-door? The *Manual* states that the Bhavaṅga are the mind-door. Unlike the first five doors, the mind-door is not material but mental. Eye-door is material. Ear-door, nose-door, tongue-door, body-door are all material. Mind-door is not matter. Mind is Nāma. What is that Nāma? Here it is Bhavaṅga consciousness. How many types of Cittas have the function of Bhavaṅga? 19 have the function of Bhavaṅga — two Santīraṇas accompanied by Upekkhā, eight Kāmāvacara Sobhana Vipāka, five Rūpāvacara Vipāka and four Arūpāvacara Vipāka. They have the functions of relinking, life-continuum and death. Among them mind-door is Bhavaṅga. So there are 19 Cittas.

When the past object or the future object impinges on the mind, it comes through this mind-door. When we think of something in the past, that object comes to our mind through that mind-door. It does not come through the eye, not through the ear because that object is not present now. So we cannot see with our eyes or hear with our ears. But we see and we hear with our mind. When we experience such things, those objects are taken by this mind-door. In the original *Manual* it just says Bhavaṅga is mind-door.

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One Commentary on the *Manual* explains that it means the moment after the vibrating Bhavaṅga. That means the arrested Bhavaṅga. Arrested Bhavaṅga is what we must understand as Bhavaṅga here. Mind-door means that moment of arrested Bhavaṅga. If you remember the thought process, it is helpful. Let us say, there is a visible object. When the visible object enters the mind, first there is past Bhavaṅga, then vibrating Bhavaṅga and then arrested Bhavaṅga. Arrested Bhavaṅga means the moment when Bhavaṅga stops. That Commentary explains that arrested Bhavaṅga is the moment after which the quality of Citta changes. Until that moment the quality of Citta is inactive. And then with the arising of five-sense-door-adverting or mind-door-adverting the quality of Citta changes to active. The Commentator explains that since it is the door through which objects enter or through which different kinds of consciousness arise, we must take it here to mean that it is arrested Bhavaṅga.

But there are teachers who thought differently. Leḍḍi Sayādaw and other teachers as well do not take it that way. According to those teachers, since the *Manual* just said Bhavaṅga and not arrested Bhavaṅga, any Bhavaṅga without distinction is to be taken as Mano-dvāra. In the Commentaries to the second book of Abhidhamma and also in the *Visuddhimagga* there is a saying by the Venerable Buddhaghosa that the door of the sixth group of consciousness is a part of the mind-base (Manāyatana) that is life-continuum (Bhavaṅga) (see *Visuddhimagga*, XV, §10, p.489).

So in the second book of Abhidhamma and in the *Visuddhimagga* Venerable Buddhaghosa just says Bhavaṅga. He doesn't say it is arrested Bhavaṅga or vibrating Bhavaṅga.

But in the *Ṭīkā*, the Commentary to the *Visuddhimagga*, the author explains that since there can be no Āvajjana, no adverting without the Bhavaṅga vibrating, we

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must take it that what is meant here is vibrating and arrested Bhavaṅga. According to that teacher, we can take it that arrested Bhavaṅga is Mano-dvāra. So we can take anything we like here — Bhavaṅga without discrimination is Mano-dvāra or arrested Bhavaṅga is Mano-dvāra.

In Buddhism or in Abhidhamma there are six doors through which consciousness arises. 'Through which' actually means depending upon which consciousness arises. As you know, consciousness is not stored in the eye, not stored in the visible object, not stored anywhere. When these conditions come together, consciousness just arises. It is like when you put a magnifying glass in the sun. When the rays of the sun are concentrated and there is fuel, then fire will come. The fire is not stored in the fuel, in the magnifying glass or in the rays of the sun. In the same way, consciousness arises when these conditions meet together.

For seeing consciousness there are four conditions. For hearing consciousness there are also four conditions. So consciousness arises depending on these six doors.

There are six senses in Abhidhamma, not just five senses. The sixth sense in Abhidhamma is different from what is ordinarily understood as sixth sense. In ordinary language sixth sense means something like intuition. But here in Abhidhamma sixth sense means mind-door, which is Bhavaṅga, life-continuum.

Now we know the six doors. Now we will find out how many Cittas arise through a particular door. If you remember the thought process, it will be easier (see CMA, IV, Table 4.1, p.155). The thought process goes like this: past Bhavaṅga, vibrating Bhavaṅga, arrested Bhavaṅga, five-sense-door-adverting (Pañcadvārāvajjana), seeing consciousness, receiving,

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investigating, determining, and then seven moments of Javana and two moments of Tadārammaṇa. Then there is Bhavaṇga again. That is seeing consciousness thought process. The seeing consciousness thought process arises through eye-door.

How many Cittas arise through eye-door? Let's look at the chart on page 133 in the book (see CMA, III, Table 3.4, p.133). When you have the chart, there is no need for me to explain. You already know. How many Cittas arise at or through eye-door? First it says five-sense-door-adverting arises. You must be able to pinpoint that consciousness on the chart. So there is five-sense-door-adverting and then eye-consciousness. How many kinds of eye-consciousness are there? There are two. And then what comes next? Two kinds of receiving consciousness come next. Then there are the two investigating consciousnesses accompanied by equanimity (Upekkhā). And then there is one investigating consciousness accompanied by Somanassa. And then there is one determining consciousness. Then there are Javanas, Kāmāvacara Sobhana Cittas, so Kāmāvacara Javanas 29 — twelve Akusala, one Hasituppāda, eight Kāmāvacara Kusala and eight Kāmāvacara Sobhana Kiriya. 29 are called Kāmāvacara Javana. And then what comes next? Then there are resultants, Kāmāvacara Sobhana Vipāka eight. These Cittas arise through eye-door. Altogether you get 46 Cittas.

Shall I tell you a short method to understand this or just leave it to you to understand? The answer is 54 Kāmāvacara Cittas minus eight. Through the ear-door again there is 46. You substitute ear-consciousness for eye-consciousness. Instead of the first two you get the second two. 46 Cittas arise through ear-door. Similarly 46 Cittas arise through nose-door, tongue-door and body-door.

When we say 46 Cittas arise through ear-door, we do not mean that they arise at one time. Some may not arise at

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one time. We will come to that later.

Let us take eye-consciousness as an example. The two kinds of eye-consciousness cannot arise at the same time. If you see a desirable object, there will be Kusala-vipāka. If you see an undesirable object, there will be Akusala-vipāka. If we pick up all Cittas that arise through eye-door, we get 46. But not all these 46 Cittas arise at one time.

If you know this, you know that in the thought process how many Cittas are represented by each moment? How many Cittas are represented by Pañcadvārāvajjana? There is only one. How many Cittas function as Cakkhu-viññāṇa or eye-consciousness? There are two because the object may be either desirable or undesirable. How many may arise as receiving consciousness? There are two that may arise. Investigating consciousness is represented by how many Cittas? Three Cittas do the function of investigating. How many Cittas function as Jāvanas? 29 Cittas function as Jāvanas. How many Cittas function as Tadārammaṇa or registering? Eleven Cittas do the function of registering — three investigating and eight Kāmāvacara Sobhana Vipāka. So through eye-door there are 46 Cittas. Through nose-door there are 46 Cittas. Instead of ear-consciousness you put in nose-consciousness. Through tongue-door there are 46. And through body-door there are 46. Up until now it is easy.

Now let us go to mind-door. When Cittas arise through mind-door, they do not arise through five sense-doors. That is what happens when you remember something, when you think of something which is in the past or in the future and so on. How many Cittas arise through mind-door? 67 Cittas arise through mind-door. What are the first ones? Investigation with equanimity two, and then investigation accompanied by Somanassa (joy), and then determining consciousness, 29 Kāmāvacara Jāvanas (Twelve Akusala, Hasituppāda, eight

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Kāmāvacara Sobhana Kusala and eight Kāmāvacara Sobhana Kiriya) arise in sense-sphere thought processes, and then Sublime and Supramundane Jāvanas 26 arise through mind-door in the Sublime and Supramundane thought processes. Sublime and Supramundane Jāvanas are five Rūpāvacara Kusala, five Rūpāvacara Kiriya, four Arūpāvacara Kusala, four Arūpāvacara Kiriya and eight Lokuttara Cittas. So altogether there are 26.

Please make a note that later we will call these 26 Cittas 'Appanā'. If we want to refer to them as a whole, we will say Appanā Jāvanas, 26 Appanā Jāvanas.

And then the last group is Kāmāvacara Sobhana Vipāka eight, sense-sphere results. So altogether we get 67.

Let's look at the chart at those that arise through mind-door (see CMA, III, Table 3.4, p.133). We have already pointed out those Cittas. They are investigation accompanied by equanimity, investigation accompanied by joy, determining consciousness, Kāmāvacara Jāvanas, and then Appanā Jāvanas (Sublime and Supramundane Jāvanas), and then Kāmāvacara Sobhana Vipāka eight. So altogether there are 67 types of consciousness. These 67 types of consciousness arise through mind-door.

Then there are door-freed kinds of consciousness. That means they don't arise through any of the doors. They don't arise through eye-door, ear-door and so on. Without doors they arise. Why? Consciousness can arise without doors. These are the 19 Cittas that have the functions of Paṭisandhi, Bhavaṅga and Cuti. We say mind-door is Bhavaṅga. They themselves are the doors. So a door will not arise through a door.

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There are three reasons given in the Commentaries. The first reason given is that these Cittas do not arise through five doors because they arise through mind-door. Because they themselves are doors they do not need another door. They do not take any special object. They take the objects that are carried over from the past life. For this you must understand Kamma, Kamma-nimitta and Gati-nimitta. Since they take the objects taken by the Javana during the dying thought process in the previous life, they do not take any object in this life. Since they don't take any object in this life, they don't need a Dvāra. They don't need a door. So these Cittas which have the functions of Paṭisandhi, Bhavaṅga and Cuti are said to be freed from doors. They are doors themselves, so they do not arise through doors. There are 19 Cittas that are door-freed. Which are the 19 Cittas? Two investigation-consciousness accompanied by Upekkhā, and then Kāmāvacara Sobhana Vipāka eight, Rūpāvacara Vipāka five, Arūpāvacara Vipāka four or the Sublime Vipāka nine, Mahaggata Vipāka nine are the door-freed Cittas. So altogether there are 19 Cittas. If you go back to functions, you know that these 19 Cittas have the functions of Paṭisandhi, Bhavaṅga and Cuti.

One section helps another section. That is why I told you to be familiar with the previous chapter or the previous sections so that you can understand easily what is taught next.

Let us go back to eye-door consciousness that arises through eye-door. Not all the 46 Cittas will arise at one moment. That you know. With regard to some Cittas among those, let us say eye-consciousness. If the object is undesirable, then Akusala-vipāka will arise. If the object is desirable, then Kusala-vipāka will arise. So depending on the quality of the object these types of consciousness arise one at a time. Again if the object is undesirable, the receiving consciousness will be Akusala-vipāka. If it is desirable, it will

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be Kusala-vipāka.

Also we have investigation. With investigation there is a little difference. If the object is exceptionally desirable, the investigating consciousness will be accompanied by Somanassa. If it is ordinarily desirable, it will be accompanied by Upekkhā. I think I explained it to you in the first chapter.

Let us go to Jāvanas. When we come to the moment of Jāvanas, we may have either Kusala, Kiriya or Akusala Jāvanas. Whether the object is desirable or undesirable, we can have Kusala or Akusala Jāvanas. We have Kusala, Kiriya or Akusala Cittas depending on what? It depends on our attitude towards things. In Pāḷi it is called Yoniso-manasikāra. If we have right attention (That means if we have right attitude towards things.), then we will have Kusala even though the object may be undesirable. Even though we see something ugly, even though we see what we do not want to see, the Jāvana moments can be Kusala if we have Yoniso-manasikāra. With the presence of Yoniso-manasikāra or the absence of Yoniso-manasikāra there will be either Kusala Jāvanas or Akusala Jāvanas.

When these types of consciousness arise in the Kāmāvacara world, then Tadārammaṇa also arises. In the Rūpāvacara world and Arūpāvacara world Tadārammaṇas do not arise. In this case seeing consciousness will arise only in Rūpāvacara world as there is no materiality in Arūpāvacara world, but there will be no Tadārammaṇa in the thought processes of those beings.

Depending upon the quality of the individual — if these Cittas arise in the minds of Puthujjanas and lower three Noble Persons (Sekkhās) what Jāvanas will arise Akusala, Kusala or Kiriya Jāvanas? Kusala Jāvanas or Akusala Jāvanas will arise.

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But for Arahants when these consciousnesses arise, there will only be Kiriya Jāvanas. Depending on what kind of object, depending on where, in what realm, in what sphere these types of consciousness arise, and in what individuals these consciousnesses arise, and depending on the presence or the absence of Yoniso-manasikāra, the consciousness can be different.

Let us go to mind-door. There are 67 types of consciousness that arise through mind-door. Please remember the functions. The first one is investigation-consciousness accompanied by Upekkhā. That consciousness arises through mind-door when it has the function of what? First you must know how many functions that consciousness has. It has five functions. They are relinking (Paṭisandhi), Bhavaṅga, Cuti, investigating (Santīraṇa) and registering (Tadārammaṇa). But when it arises through mind-door, how many functions does it have? Does it have the functions of Paṭisandhi, Bhavaṅga and Cuti? No. When we say that investigating consciousness accompanied by Upekkhā arises through mind-door, we mean when it has the function of registering. When it functions as Santīraṇa, it arises through five sense-doors.

Let us go to Kāmāvacara Sobhana Vipāka. How many functions do the Kāmāvacara Vipāka Cittas have? They have four functions — Paṭisandhi (relinking), Bhavaṅga, Cuti and registering (Tadārammaṇa). Here also when these eight Kāmāvacara Cittas have the functions of Paṭisandhi, Bhavaṅga and Cuti, they do not arise in mind-door. Only when they have the function of registering, do they arise through mind-door.

There are 67 types of consciousness which arise through mind-door, but we must understand with reference to their functions. When we say investigation-consciousness accompanied by equanimity arises through mind-door, we mean when they have registering functions. When they

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function as Santīraṇa, they arise through five sense-doors. It is similar with Kāmāvacara Sobhana Vipāka Cittas.

Let us look at door-freed. Investigating consciousness accompanied by equanimity is door-freed sometimes. When they are door-freed, they have the functions of Paṭisandhi, Bhavaṅga and Cuti. Although the Kāmāvacara Sobhana Vipāka Cittas have four functions, when they are door-freed they have the functions of Paṭisandhi, Bhavaṅga and Cuti. The investigating consciousness accompanied by equanimity and the Kāmāvacara Sobhana Vipāka Cittas must be understood with reference to their functions. The last ones are the nine Sublime resultant Cittas. They have only three functions, so they are always door-freed. The investigating Cittas accompanied by Upekkhā and the Kāmāvacara Sobhana Vipāka Cittas are sometimes door-freed and sometimes they arise through mind-door or sense-doors. Sometimes they arise through mind-door and sometimes through no door at all.

Now we will find out which Cittas arise through only one door, which Cittas through five doors, which Cittas through six doors and which Cittas arise through no door. The *Manual* says,

“36 types of consciousness arise through one door, ...”
(CMA, III, §15, p.134)

For one-door consciousness there must be 36. Can you find them out? Altogether there are 36. These 36 types of consciousness arise in one door only. Eye-consciousness arises in eye-door only. Ear-consciousness arises in ear-door only and so on. Body-consciousness arises in body-door only. And the 26 Sublime and Supramundane Jāvanas arise through mind-door only. They are Cittas which arise through one door only. One door is different from one Citta to another. But they arise through only one door — eye-door, ear-door, and so on. How many Cittas arise through one door? 36 Cittas arise through one door. How many arise at two doors? None arise through two doors. How many arise at three doors? None arise

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at three doors. At four doors? None arise at four doors. How many Cittas arise through five doors? Only three arise through five doors. What are the three? They are five-sense-door-adverting and the two receiving consciousnesses. These three arise through five sense-doors.

If we had studied mind-door thought process, it would be clearer. In the mind-door thought process there is no Pañcadvārāvajjana and no Sampatičcana (see CMA, IV, Table 4.3, p.166). Three types of consciousness arise through five doors. 'Five doors' means eye, ear, nose, tongue and body-door. These three are Pañcadvārāvajjana and two Sampatičcana.

These three are collectively called Mano-dhātu. Please note that. Later on we may use that term for these three types of consciousness. Whenever we say Mano-dhātu, please understand that it is these three types of consciousness — Pañcadvārāvajjana and two Sampatičcana Cittas.

Then there are those which arise through six doors. Here we will differentiate between those that always arise through six doors and those that sometimes arise through six doors. The *Manual* says,

“36 types of consciousness arise through one door, three through five doors, 31 arise through six doors, ...” (CMA, III, §15, p.134)

That means 31 Cittas arise through six doors always. Investigation accompanied by joy, determining and 29 Kāmāvacara Jāvanas always arise through six doors. These 31 Cittas arise through six doors always.

Then how many Cittas arise through six doors sometimes? That means sometimes they arise through six doors and sometimes they are door-freed. The Kāmāvacara Sobhana Vipāka Cittas and the Upekkhā Santīraṇa Cittas arise

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through six doors sometimes.

How many Cittas arise through no doors or are door-freed? Again we must deal with sometimes and always. How many arise sometimes? Ten arise sometimes. Again they are two Upekkhā Santīraṇa and eight Kāmāvacara Sobhana Vipāka. How many Cittas are always door-freed? Nine Cittas are always door-freed, the nine Sublime resultants, the Rūpāvacara Vipāka and Arūpāvacara Vipāka.

We will go through it once again. How many Cittas arise through one door only? 36 Cittas arise through one door only. How many five-door Cittas are there? There are three Cittas that arise through five doors. How many Cittas arise through six doors always? 31 Cittas arise through six doors always. How many Cittas arise through six doors sometimes? Ten Cittas arise through six doors sometimes. How many Cittas are door-freed always? Nine Cittas are always door-freed. How many Cittas are door-freed sometimes? Ten Cittas are door-freed sometimes.

Let us look at determining consciousness. How many doors does determining consciousness arise through? It arises through all six doors. What is determining Citta? It is mind-door-adverting. How many functions does it have? It has two functions — adverting and determining. When it has the function of adverting, it arises through mind-door. That is the difference. Although we say it arises through all six doors, it has a difference of function. When it arises through five doors (eye-door, ear-door, nose-door, tongue-door, body-door), it has the function of determining. When it arises through mind-door, it has the function of adverting, it takes the place of Pañcadvārāvajjana. In the mind-door thought process we do not have Pañcadvārāvajjana. Instead we have Manodvārāvajjana, mind-door-adverting.

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OK. There are 36 one-door Cittas. Can you find them out? Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and then Appanā Jāvanas (Sublime and Supramundane Jāvanas) are the Cittas that arise through one door. Altogether there are 36 one-door Cittas. That means Dvipaṇcaviññāṇa and 26 Appanā Jāvanas.

There are only three five-door Cittas. They are Paṇḍadvārāvajjana and the two Sampāṭicchana.

Six-dvāra Cittas always are 31. Investigation accompanied by joy, Manodvārāvajjana, 29 Kāmāvacara Jāvanas arise through six doors always.

Those that arise through six doors sometimes are ten — investigation accompanied by Upekkhā and Kāmāvacara Sobhana Vipāka eight.

Those that arise through no door always are nine. They are the Rūpāvacara Vipāka five and the Arūpāvacara Vipāka four.

Those that are no-door sometimes are ten. They are investigation accompanied by Upekkhā and Kāmāvacara Sobhana Vipāka eight.

So we get all the Cittas with their respective Dvāras. This is Cittas analyzed by Dvāras (by doors).

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Of Objects

Let's go to objects. The analysis by doors is not so difficult. It is not too complicated. If you remember, it is easy. What is important is that you remember what you have studied. Now we are referring back to functions. In order to understand analysis by doors we have to be familiar with the functions. If we know them, this section becomes easy.

The next section is on objects. Objects are complicated. Objects are called *Ārammaṇa* or *Ālambana*. There are two words which mean the same thing, which mean object. You can see the word '*Ārammaṇa*' in the *Manual*. *Ārammaṇa* means something where Citta and Cetasikas delight. When there is an object, Citta always arises. Citta cannot be without an object. Since Citta cannot live without an object, it is said to take delight in objects.

The other word is *Ālambana*. It means to hold on to or to hang on to. Without an object Citta cannot arise because the definition of Citta is awareness of the object. Since it is awareness of the object, it cannot arise without an object. Since it needs an object to hold on to for its arising, the object is called in Pāli '*Ālambana*'. It is compared to a stick which an old man uses. If you cannot walk well, you use a stick to support yourself. Or it is compared to a rope stretched between two places. If you are blind or if you have difficulty in walking, then you hold on to the rope and walk. So objects are those held on to by Citta and Cetasikas. Hence they are called *Ālambana*. Both these words are used in Abhidhamma books.

According to Abhidhamma, there are six kinds of objects. The first five you already know. What are the first five? They are visible object or visible form, sound, smell, taste and touch. Visible form is one material property. There are 28 material properties described in chapter six. Visible

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form is one material property. Sound is another material property. Smell is another. Taste is another. Touch is different. The tangible object is identified with three of the four essential or primary elements. The four essential elements are the element of earth, element of water, element of fire, element of air. Among these four the element of water cannot be touched. It is untouchable. You cannot touch the element of water. What we mean by tangible object, what we mean by something that can be touched is just the combination of the other three elements — the element of earth, the element of fire and the element of air. Whenever we say tangible object, whenever we say touch, we mean those three things. These three are called primary elements or essential elements. The other material properties are called *Upādā-rūpa*, dependent properties. They use the word 'derived'. And I don't like the word 'derived'. We should call them dependent properties. So visible form, sound, smell and taste belong to the dependent ones. They are among the 24 dependent ones. But touch or tangible object belongs to the three primary elements. So according to Abhidhamma, the element of water cannot be touched.

“... according to the Abhidhamma, (the water-element) cannot be experienced as a datum of touch but can only be cognized through the mind door.” (CMA, III, Guide to §16, p.136)

The characteristic of the water-element is trickling or cohesion. That trickling or cohesion we cannot touch. When we put our hand into water, we feel the touch of water. That is not water-element, but the three other elements. We feel the water is hot or cold. What we feel is the element of fire. But the element of cohesion we cannot touch. That can only be understood through mind. So there are now visible object, sound, smell, taste and touch. These five are material properties only.

The last one is called 'Dhamma object'. In this book, the CMA, it is translated as 'mental object'. That is not so accurate, but I think we can defend its use if we define 'mental

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object' here to mean other than five sense-objects. Then we may use mental object. But I prefer to leave it untranslated and just call it Dhamma object.

Dhamma object is not just one. There are how many Dhamma objects? There are six kinds of Dhamma objects. The first one is called sensitive matter. Eye-door is sensitive matter. Eye-door means eye-sensitivity. So there are eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity. They are called Dhamma objects. Eye-sensitivity and so on cannot be seen with the eye. We can experience them only through mind.

Then the second type of Dhamma object is subtle matter. Among the 28 material properties twelve are said to be gross and sixteen are said to be subtle. One of them is the water-element. Element of water is said to be subtle matter. Masculinity, femininity, heart-base, nutrition are among others that are said to be subtle matter. There are sixteen subtle material properties and twelve gross material properties. Here it is subtle material properties.

And then Citta, all types of Citta, is a Dhamma object. Now the different kinds of matter, whether sensitive or subtle or gross, are always objects. They cannot take objects because they themselves are objects and they have no cognitive ability. With Citta it is different. Citta can be that which takes an object and it can also be taken as an object. Here Citta is included in Dhamma objects. Since you are all meditators, I do not need to explain in detail. You practise meditation and you try to be mindful of your thoughts going here and there. Thus one Citta is the object of another Citta. Now you are making notes. That is one Citta, noting Citta. And then the Citta that is noted, that is another Citta, the noted Citta. So Citta can both be subject and object but not at the same time. A particular Citta cannot be subject and object at

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the same time. So Citta is included in Dhamma objects because it is not included in the other five sense-objects (sight, sound, smell, taste, tangibility).

Cetasikas can be objects of Citta also. When they accompany the noting Citta, they belong to subject. When they belong to noted Citta, they are also object. When you practise meditation, you are aware of your attachment or your anger, or you are mindful of some emotions or feelings. Then Cetasikas become the object of your Citta. Cetasikas can only be experienced through mind-door.

The next one is Nibbāna. Nibbāna can be seen only through mind-door. It is also a Dhamma object.

The next one is concepts. That means conventional reality, conventional truth, like man, woman, house, car and so on. These are all called concepts. These concepts are also experienced or known through mind-door, not through eye-door. It is very strange. I see this and I don't see this. I don't see the microphone or I see the microphone — which is correct? Both are correct. In conventional sense it is correct that I see the microphone. In ultimate sense there is no microphone but just particles of matter. A microphone is a concept. Concepts can only be understood through mind-door, not through eye-door.

In order to see something you need different kinds of thought processes. You need five kinds of thought processes. The first two take the ultimate reality as object. The other three take the concept as object. Only after these five or only at the moment of the fifth thought process do you know — I see a microphone; I see a car; I see a man. The concepts of man, woman, car or microphone are known through mind-door, not through eye-door, ear-door and so on.

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These six are called Dhamma objects. If you want to call them mental object, it is OK, so long as you understand what the mental object consists of. Again how many kinds of mental objects are there? There are six kinds of 'mental objects' or Dhamma objects. They are sensitive matter, subtle matter, Citta, Cetasika, Nibbāna and concept.

Let us stop here. There are six objects. Please understand these six objects. The first object is visible object. You know them. The second object is sound. That is clear. And then there are smell, taste, touch. They are easy to understand. Then Dhamma objects are sensitive matter, subtle matter, Citta, Cetasika, Nibbāna and concepts. Next week we will learn what Cittas take what objects.

Sādhū! Sādhū! Sādhū!

Student: We have 19 Cittas that perform functions of Paṭisandhi, Bhavaṅga and Cuti. We have eight Kāmāvacara Sobhana Vipāka Cittas, four associated with knowledge and four disassociated with knowledge. Do the Commentaries say more about what happens when we have Paṭisandhi associated with knowledge or Paṭisandhi disassociated with knowledge? Also we have two investigating with Upekkhā, one with Kusala and one with Akusala, can we say when a person has Paṭisandhi with Kusala or one with Akusala? Do the Commentaries give more details?

Sayādaw: Can you wait? If you cannot wait, you should read the fifth chapter. There it is explained. If a person is born in the four woeful states, then his Paṭisandhi will be Akusala-vipāka Upekkhā Santīraṇa. If a person is born as a human being but

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born blind or deaf or something, then his Paṭisandhi may be Kusala-vipāka Upekkhā Santīraṇa. They are all explained there.

Student: When you have a memory and you see it in your mind, you are not seeing it through the eye-door? But if we are seeing it — I don't understand.

Sayādaw: That's right. It is because you are not seeing with your eyes. Even when you close your eyes, you can see in your mind that image. That means you don't see with your eyes.

Student: So which of the six objects are you seeing?

Sayādaw: It can be any object. So something you saw, you can call to your mind or something you heard. So someone has said something and now you hear it not in the ear, but in your mind. Actually through mind-door there are no objects which cannot be experienced, except the present visible object and so on. They can be experienced through five senses and also mind-door.

Student: [Inaudible].

Sayādaw: These five objects belong to three kinds of time — past, present and future. Present object is object of eye-door thought process, ear-door thought process and so on. The past or future visible objects, for example, are objects of mind-door. Through mind-door you see or hear the object. When they are taken through mind-door, mostly they are past or future. But if you have Abhiññā, then you can see things far away with your mind or you can hear things far away with your mind. In that case what you see and what you hear are also

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present. Sometimes the objects are past or future, and sometimes they are present.

Student: Bhante, we are not the same as we were seven years ago. From the standpoint of Buddhism we are different. Our perception may be right or it may be wrong. Each of us when we see you knows that it is Venerable U Sīlānanda. Is there anything there which gives us that identification of Venerable U Sīlānanda?

Sayādaw: That is Saññā. Saññā is identified as something which helps later understanding. That means you make a mark in your mind. With that Saññā you recognize when you see it again. You see me and you have made the mark that this face belongs to U Sīlānanda. This Saññā is carried in the continuity of your mind. When you see me again or when you call me to your mind again, you recognize that this is U Sīlānanda. This is actually the work of Saññā.

Student: Let me put it this way. Suppose I see something and I have wrong Saññā. Something is a rope but I think it is a snake. I have wrong Saññā. But my friend has correct Saññā. We cannot say that is due to Saññā alone. There must be something about the object in order for us to recognize it. My question is what is it in the object, not only Saññā because Saññā may be wrong or correct? Regardless of how we perceive the thing, the thing is the thing. We know the thing is different and not exactly the same. How can we recognize the thing as it is now different, not the same?

Sayādaw: The thing is a thing. But our Saññā is different. This is a card, but I am thinking it is the leaf of a tree. My Saññā makes me think it is a leaf and it is not something in the card. When I call this to my

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mind again, I will understand this as a leaf. I have created something in my mind that is a leaf. That wrong Saññā makes us remember things wrongly.

Student: Is it that resultant Vipāka have caused our Saññā to be wrong?

Sayādaw: That doesn't have to do with Vipāka. It is our reaction to the object. We react in a wrong way. Although it is a card, we react to it as though it were a leaf. That reaction is what is caused by Saññā here. That image has been imprinted in my mind as a leaf. So when I think of it later, the same image comes to me, the same notion that it is a leaf comes to me. So I do not think it is the object because the object is the same whether your Saññā is right or wrong. The image we create in our mind is what stays with us. That image depends on our Saññā.

Student: Bhante, I'm not sure about the Cittas with respect to their being Kusala or Akusala. Let me give an example. Perhaps there is a piece of music you listen to. At one time you enjoy it and you want to hear it. At another time you don't want to hear it, so it creates an unpleasant sensation because you don't want to hear it. It is the same music. It is said that these are desirable and undesirable objects, but yet you can have different reactions to the same object.

Sayādaw: The quality of the object is first determined by the average person. But some people may think an average desirable object is undesirable or an undesirable object is desirable. That depends on our reaction. At one time I like this. At another time I am fed up with it and don't like it. So at one time it is desirable and I react with Lobha. At

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another time I don't like it, so I react with aversion. So at different times different Cittas may arise. Also I may have Yoniso-manasikāra. The quality of the object can vary with the individual and also between animals and man. Some objects are for animals desirable but are not desirable for human beings. The object being desirable or undesirable mostly depends on the individual. In the Commentary it is said that the quality of the object is determined by the average person.

Student: What determines my reaction? Is it my previous mental states that determines Kusala Citta will arise rather than Akusala Citta?

Sayādaw: It is Yoniso-manasikāra that determines whether the Javanas will be Kusala or Akusala. This is a desirable object. It is a desirable object as determined by average people. But I may not like it or I don't like it. I have a seeing thought process. The seeing, receiving and investigating moments and so on will depend on the quality of the object, the real quality of the object. That means the average quality of the object. My Javana will depend not on the real quality of the object, but on my reaction to the object. In winter heat is desirable. In summer heat is undesirable — not in San Francisco, but in our countries. So it depends on time also.

Sādhū! Sādhū! Sādhū!

Ārammaṇa

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Today we come to the “Analysis of Objects”. There are six kinds of objects. You all know these six kinds of objects. The first is visible object. The second one is audible object. The third one is odorous object. The fourth one is sapid object. The fifth one is tangible object. In other words they are sight, sound, smell, taste and touch. And touch is just the combination of the three essential elements — earth-element, fire-element and wind-element.

Then the last one is Dhamma objects. There are six kinds of Dhamma objects. What is one? The five sensitivities — eye-sensitivity, ear-sensitivity and so on — are one kind of Dhamma object. Next there are the 16 kinds of subtle matter. Then third is Cittas and fourth is Cetasikas. Fifth is Nibbāna. The sixth is concepts or Paññatti. These six kinds of objects are collectively called Dhamma objects.

Let us look at “Classification by Way of Doors” on page 136 of the CMA. How many Cittas arise through eye-door? 46 Cittas may arise through eye-door. All types of consciousness that arise through eye-door take the visible object as object. Visible object is taken not only by eye-consciousness but also by the other types of consciousness in that thought process. Please visualize the thought process (see CMA, IV, Table 4.1, p.155). There is five-sense-door-adverting, seeing consciousness, receiving consciousness, investigating consciousness, determining, Jāvanas and Tadārammaṇas. All these Cittas take the visible object as object. We see with eye-consciousness, but we take visible object with other types of consciousness as well. The object of the eye-consciousness thought process is the visible object or sight. That visible object is present. So eye-consciousness takes present visible object as object.

In the eye-door thought process the visible object is always there so long as there are moments of consciousness. That means the visible object is present or it has arisen and is

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existing when the thought process arises.

All types of consciousness that arise through eye-door take present visible object as object. All types of consciousness that arise through ear-door take present audible object or sound which is present as object. All types of consciousness that arise through nose-door take smell or present odorous object as object. All types of consciousness that arise through tongue-door take present taste or sapid object as object. All types of consciousness that arise through body-door take present tangible object or present touch as object.

The objects of these Cittas that arise through five sense-doors are always present. If they are past or if they are future, they are taken by the mind-door thought process, not these five-sense-door thought processes.

There are types of consciousness which arise through mind-door. How many of them are there? There are 67 Cittas that may arise through mind-door. These types of consciousness take all six kinds of objects. That means they take sight, sound, smell, taste, touch and also Dhamma objects. So these types of consciousness take six kinds of objects.

These can be present, past or future and also time-free, independent of time. Mind-door thought process or types of consciousness that arise through mind-door thought process can take actually all objects. They can take six kinds of objects. These six kinds of objects can belong to three times and also they can belong to no time at all.

There are how many door-freed types of

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consciousness? There are 19 — two investigating (Upekkhā Santīraṇa), eight sense-sphere Sobhana Vipāka (resultant), five form-sphere resultants and four formless-sphere resultants. These 19 Cittas have how many functions? As door-free Citta, they have three functions — relinking, Bhavaṅga, and death or Cuti.

These types of consciousness, when they arise independent of doors, take actually six kinds of objects. They can be either present or past. It is said there is no future. They can be concept also. These types of objects when they are presented to these 19 types of consciousness are either Kamma, or Kamma-nimitta or Gati-nimitta. 'Kamma' means Kamma, that is, Kamma which is past. 'Kamma-nimitta' means something associated with that Kamma or some instrument used when performing that Kamma. 'Gati-nimitta' means sign of destiny. That means some symbols or signs of the existence where one is going to be reborn. These three are technically called Kamma, Kamma-nimitta and Gati-nimitta. You can find these terms on page 138 of the CMA. Kamma, Kamma-nimitta and Gati-nimitta are actually six kinds of objects. But here with regard to the 19 types of consciousness they are called Kamma, Kamma-nimitta and Gati-nimitta. 'Kamma-nimitta' means sign of Kamma. 'Gati-nimitta' means sign of destiny. That means the sign or symbol of the realm into which the dying person is about to be reborn. We will study these again at the end of the fifth chapter, in the last section of the fifth chapter.

'Kamma' means Kusala or Akusala Kamma performed in the past. 'Kamma-nimitta' or 'sign of Kamma' means an object or image associated with a good or evil deed or an instrument used to perform that Kamma that is about to determine rebirth. For example, a devout person may see the image of a monk or a temple. A person who is a physician may see the image of patients. A butcher may hear the groans of slaughtered cattle or see the image of a butcher knife. These

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are called Kamma-nimitta. 'Gati-nimitta' means the sign of the realm into which the dying person is to be reborn. If a person is going to be reborn into the celestial world or heavenly realm, then he may see celestial mansions or celestial nymphs. If a person is about to be reborn as an animal, he may see forests. If a person is going to be reborn in hell, he may see hell-fire or dogs running after him and so on. These are called signs of destiny. One of the three presents itself to the mind of a person who is about to die — either Kamma, or sign of Kamma, or sign of destiny.

With regard to these door-freed types of consciousness it says in the *Manual* that the objects are sixfold. So there are six kinds of objects. According to the situation, the object is apprehended through one of the six doors in the immediately preceding existence as either a present or past object, or as a concept.

Let us consider the dying thought process. Dying thought process goes something like this: There is past Bhavaṅga, vibrating Bhavaṅga, arrested Bhavaṅga, and then five-sense-door-adverting, seeing consciousness, receiving, investigating, determining and then five moments of Javana. There are only five Javanas because at the time of approaching death the person is very weak and so the Javanas only arise five times. After the Javanas arise, there may or may not be registering moments. Immediately after Javanas arise, registering may or may not arise. Then Bhavaṅga death (Cutī) occurs. The Bhavaṅga Citta which ends one life is here called Cutī Citta.

Immediately after that death-consciousness, there arises rebirth-consciousness. So there is no gap of time between death in one life and rebirth in another life. However distant the places may be, there is no gap of time between death-consciousness and rebirth-consciousness. A man may

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die here and be reborn in Asia. In that case death-consciousness is still followed immediately by rebirth or relinking consciousness.

Death-consciousness is actually the same as Bhavaṅga consciousness and rebirth-consciousness. In one given life rebirth-consciousness, Bhavaṅga consciousness and death-consciousness are the same, the same type of consciousness. Immediately following the death-consciousness is rebirth-consciousness. What is the object of rebirth-consciousness? It is said that rebirth-consciousness takes the object taken by the Jāvanas in the dying thought process. Those Jāvanas can be either five-sense-door or mind-door Jāvanas. But whatever they are, the rebirth-consciousness takes the object taken by the Jāvanas in the dying thought process.

In the *Manual* it says,

“... and according to the situation (that object) has usually been apprehended in (one of) the six doors in the immediately preceding existence, ...” (CMA, III, §17, p.137)

That means just that. That means the object which rebirth-consciousness takes is the object which was taken by the Jāvanas in the person's dying thought process. Those objects can be either present, or past, or a concept.

There is a Pāḷi word ‘Yebhuyyena’ (CMA, III, §17, p.136) which in English means according to the situation. What that means is that there are beings that are said to have no mind. They are mindless beings. The mindless beings are those who get the fifth Jhāna in their lives as human beings or as Devas. They develop a special kind of fifth Jhāna. As a result of that, they are reborn as mindless beings. Although they are mindless, one day they have to die. So after their death, rebirth-consciousness must arise. In that case the rebirth-consciousness after the life of that mindless being cannot take

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the object which has been taken by Javanas in the previous life simply because there were no Javanas or mental activities whatever in the life of those mindless beings. That is why it is said 'according to situation'. In that case the rebirth-consciousness takes the object presented by a powerful past Kamma. If you don't understand quite clearly, don't be depressed. We will study them again in the last section of the fifth chapter. Here just note that the object of the door-freed types of consciousness are six kinds of objects. That means sight, sound and so on. The objects can be either past or present and are those taken by the Javanas in the previous life's death thought process. They are called Kamma, Kamma-nimitta (sign of Kamma) or Gati-nimitta (sign of destiny). One of them will become the object of rebirth-consciousness. They can be concepts also.

Now please look at the chart (see CMA, III, Table 3.5, p.141). We will find out which consciousness takes which objects. There are two eye-consciousnesses. One is the result of wholesome Kamma and one is the result of unwholesome Kamma. These two types of consciousness take present visible form or present visible object. Two ear-consciousnesses take present sound as object. Two nose-consciousnesses take present smell as object. Two tongue-consciousnesses take present taste as object. Two body-consciousnesses take present tangible object as object. That is easy.

What is the next one? The next one is mind-element. The Pāli word for mind-element is Mano-dhātu. Mano-dhātu is the name for two Sampaṭicchanas and one Pañcadvārāvajjana. These three types of consciousness are collectively called Mano-dhātu, mind-element. Later on if we want to refer to these types of consciousness collectively, we will use the word 'Mano-dhātu' or 'mind-element'. When we say mind-element, please understand that it is one five-sense-door-adverting and two receiving consciousnesses. These are called Mano-dhātu.

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The Mano-dhātu Cittas take the five present objects as object. When we say they take the five present objects here, we mean they take one object at a time, not all five objects at one time. Please remember the thought process through the eye-door. In the seeing thought process there are five-sense-door-adverting and receiving. Similarly in the hearing thought process and touching thought process Pañcadvārāvajjana and Sampatiṭṭhāna arise. They take not just present visible object, not just present sound, but they take all five sensory objects. That means they can take all five kinds of objects, but not all at one time. The time of their objects is the present. They take present objects as objects.

In the next group of Cittas (see CMA, III, Table 3.5, p.141) there are investigating three, smile-producing one and sense-sphere beautiful results eight. Three investigating are the three Santīraṇas. How many Cittas are there altogether? There are twelve. These twelve take what as objects? They take all 54 Kāmāvacara (sense-sphere) Cittas, 52 Cetasikas and 28 Rūpas as objects.

Among the three investigating consciousnesses there are two that are accompanied by Upekkhā. They have how many functions? They have five functions — relinking, Bhavaṅga, death, Santīraṇa and Tadārammaṇa. When they do the function of registering, they take some objects. Smiling consciousness also takes some other objects. Their objects are always Kāmāvacara. They take 54 Kāmāvacara Cittas, 52 Cetasikas and 28 Rūpas as objects.

Let us go to the next group. There are twelve unwholesome consciousnesses and then eight sense-sphere consciousnesses that are unassociated with knowledge. They are the four Kāmāvacara Sobhana Kusala Ñāṇa-vippayutta Cittas and four Kāmāvacara Sobhana Kiriya Ñāṇa-vippayutta Cittas. So there are twenty. These twenty take 81 Loka-

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Cittas, 52 Cetasikas, 28 Rūpas and Paññatti (concepts) as objects. Akusala (unwholesome) Cittas cannot take Lokuttara things as objects. They take only Lokiya objects, those that pertain to the mundane only.

On page 141 of the CMA,

“The nine supramundane states — the four paths, their fruits and Nibbāna — because of their extreme purity and profundity, cannot be apprehended by any unwholesome cittas nor by wholesome and functional cittas devoid of knowledge.”
(CMA, III, Guide to §18, p.141)

That means unwholesome Cittas cannot take Nibbāna and these Cittas as object because they are so pure and so profound. Also they cannot be taken by Cittas which are not accompanied by knowledge. In order to take the Lokuttara Cittas or Nibbāna as object the Citta must be accompanied by Paññā or knowledge. Those that are not accompanied by knowledge either Kusala or Kiriya cannot take Supramundane things as object. So they take mundane objects. The objects are 81 mundane Cittas, 52 Cetasikas, 28 Rūpas and concepts.

The Puthujjanas and Sekkhas cannot know the Path and Fruition consciousness of an Arahant since they have not attained these states themselves. That comes next.

The next group is sense-sphere beautiful consciousness associated with knowledge (Ñāṇa-sampayutta) four and one Kusala Abhiññā. ‘Abhiññā’ means fifth Jhāna. Abhiññā is taken as only one here. There are altogether five Cittas in this group — four Kāmāvacara Kusala Sobhana Cittas accompanied by Ñāṇa and Kusala Abhiññā. They can take 87 Cittas as objects. That means all Cittas except Arahatta-magga and Arahatta-phala. So they take 87 Cittas, 52 Cetasikas, 28 Rūpas, Nibbāna and Paññatti. Almost all objects they can take. The only things they cannot take are Arahatta-magga Citta and Arahatta-phala Citta.

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If you look at the Cittas in this group, they are only Kusala Cittas. They do not arise in Arahants. They arise in Puthujjanas, Sotāpannas, Sakadāgāmīs and Anāgāmīs. The consciousness arising in Puthujjanas, Sotāpannas, Sakadāgāmīs and Anāgāmīs cannot take the mind of an Arahant as an object. That is why Arahatta-magga and Arahatta-phala Cittas are left out. A Puthujjana cannot take the mind of an Arahant as an object. And also a Sotāpanna, a Sakadāgāmī and an Anāgāmī cannot take the mind of an Arahant as object. Why? It is simply because they have not attained these Cittas. If they had attained these Cittas, they might be able to take these Cittas as objects. Since they have not yet attained them, they cannot take them as objects.

That means a Puthujjana cannot take Sotāpatti-magga or Sotāpatti-phala as objects simply because he has not attained those Cittas. What about the Sotāpanna? Can he take the Sakadāgāmī-magga and Phala as objects? No, he cannot take those higher states as object. The lower Noble Persons cannot take the consciousness of higher Noble Persons. Higher Noble Persons can take the consciousness of lower Noble Persons.

Here also 'takes as objects' means taking Magga, Phala, Nibbāna, etc., immediately after the enlightenment thought process. Immediately after enlightenment there arises in those who have attained enlightenment the thought process called reflection thought process. After the enlightenment thought process, the reflection thought processes arise in those Noble Persons. They are reflection on Magga (Path), the reflection on Phala (Fruition), the reflection on Nibbāna, the reflection on mental defilements which have been eradicated and the reflection on mental defilements that are remaining. There can be five kinds of reflection thought processes arising following the enlightenment thought process. The Kāmāvacara Sobhana Cittas accompanied by Nāṇa, accompanied by Paññā,

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arise in those thought processes. So in those thought processes the Kāmāvacara Sobhana Kusala Cittas accompanied by Ñāṇa can take one's own Magga as object, one's own Phala as object, Nibbāna as object and then mental defilements as objects. The Kāmāvacara Sobhana Cittas accompanied by Ñāṇa can take altogether 87 Cittas, 52 Cetasikas, 28 Rūpas, Nibbāna and Paññatti as objects.

Kusala Abhiññā — Abhiññā means direct knowledge or supernormal knowledge. Abhiññā is a name for fifth Jhāna. If a person wants to get Abhiññā, he must have attained all nine Jhānas. Then he practises some more and attains the supernormal kinds of knowledge. Among the supernormal kinds of knowledge there is one by which a person can know the consciousness of another person.

Sometimes we say we read another person's mind. We really do not know their mind. We just draw conclusions from what one seems to be thinking. If you see a man's face is red and so on, you may conclude that he is angry. That kind of knowing is by inference and not by direct seeing.

But those persons with Abhiññā can take the mind or the consciousness of another person. That is the difference. Abhiññā is direct seeing. What we do when we say, I read his mind, means coming to conclusion by inference. If a person attains Abhiññā, he can take the consciousness of another person as object.

Let us take an example. A Sakadāgāmī if he has attained Abhiññā also will be able to take the Magga Cittas of other Sakadāgāmīs and Sotāpannas. But we Puthujjanas cannot do this. Puthujjanas cannot take the Magga Citta of a Noble Person. When one has become a Sotāpanna and one has attained Abhiññā, then with that Abhiññā one can take the

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Sotāpatti-magga consciousness of other persons. That is the difference.

Nibbāna can be taken by Kāmāvacara Sobhana Ñāṇa-sampayutta Kusala four and Kusala Abhiññā. Do Kāmāvacara Sobhana Kusala accompanied by Ñāṇa Cittas arise in our minds? Yes. Yes, they arise sometimes and sometimes they do not arise. Then can we take Nibbāna as object? Since we have not realized Nibbāna yet, we cannot take Nibbāna as object. When Kāmāvacara Sobhana Kusala Cittas accompanied by Ñāṇa arise in worldlings, they cannot take Nibbāna as object. Only those who have attained enlightenment can take Nibbāna as object.

Sometimes we may make a wish — “May I attain Nibbāna”. I want to attain Nibbāna so I do meritorious deeds. I do meditation so my mind is set on the attainment of Nibbāna. That Nibbāna is not the real Nibbāna. That Nibbāna is just a concept actually. People say they want to attain it. They want to go there. The Nibbāna that worldlings or Puthujjanas take is not the real Nibbāna.

Paññatti is easy. Paññatti is concepts. Paññatti can be taken by these types of consciousness.

The next group has consciousness that is beautiful sense-sphere associated with knowledge and that is functional, that is, Kāmāvacara Kiriya accompanied by Ñāṇa. How many types of them are there? There are four. There is also Abhiññā Kiriya. That means a special fifth Rūpāvacara Kiriya Citta. Then there is also Voṭṭhabbana, mind-door-adverting. Altogether there are six. They take all objects as object, that is, 89 Cittas, 52 Cetasikas, 28 Rūpas, Nibbāna and Paññatti.

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Here also not every Kāmāvacara Sobhana Kiriya Citta accompanied by knowledge can take all objects. It is only the Ñāṇa-sampayutta Kiriya consciousness that arise in the Buddhas that take all objects. Only the Buddhas can know everything. For others these Cittas cannot take all objects as object.

Kiriya Abhiññā is Abhiññā arising in the Buddhas and Arahants. Kiriya Abhiññās can take all types of consciousness, all Cittas, all Cetasikas, all Rūpas, Nibbāna and Paññatti. Here Arahatta-magga and Arahatta-phala are included in the objects. For example, a person becomes an Arahant. Immediately after the enlightenment thought process there are reflection thought processes. When reflection thought processes arise, that being is already an Arahant. In that case Kiriya Cittas arise there, not Kusala Cittas. Those Kiriya Cittas arising in the reflection thought process will take Arahatta-magga and Arahatta-phala as object. Here those objects are not exceptions. They are taken as objects. So there are 89 Cittas and so on taken by these six kinds of consciousness.

Voṭṭhabbana is also part of this group. It is very strange. Voṭṭhabbana is not accompanied by Ñāṇa. Voṭṭhabbana belongs to Ahetuka (rootless) group. But it is said here that it can take all objects. That means it can take Nibbāna as object. It is very strange. Is that right? Yes or no? Since it is in the book (see CMA, III, §§18-19, p.140-143), it is yes. Please do not be misled by the name 'Voṭṭhabbana'. Voṭṭhabbana is Manodvārāvajjana. Manodvārāvajjana arises in mind-door when it does the function of advertizing. When it functions as determining, it arises in the five sense-doors. Here it is arising through the mind-door. When it arises through the mind-door or when it arises in the mind-door thought process, it is advertizing. It can precede the Buddha's all-knowing wisdom consciousness. For example, the Buddha wants to know something. The Buddha can know everything. When Buddhas know something, there is this mind-door

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thought process. In the mind-door thought process the first active Citta is mind-door-adverting. Since every type of consciousness in one thought process must take the same object, Manodvārāvajjana can take the same object as all-knowing wisdom.

Although mind-door-adverting is mentioned here, we must understand that not every mind-door-adverting Citta can take all objects. Only that which precedes the all-knowing wisdom thought process can take all objects.

The others are easy. The second and fourth Arūpāvacara Cittas — what are the second and fourth Arūpāvacara Cittas? We take two from Kusala, two from Vipāka and two from Kiriya. The Pāli name for the second Citta is what? Viññāṇaṇcāyatana is the name of the second Arūpāvacara Citta. Let us say infinite consciousness. What is the name of the fourth? Nevasaññānāsaññāyatana (neither perception nor non-perception) is the name of the fourth Arūpāvacara Citta. These Cittas take Mahaggata objects as object. Sublime objects or Mahaggata here means just the first Arūpāvacara Citta and the third Arūpāvacara Citta.

If you remember the first chapter, it is stated that there are four Arūpāvacara Kusala Cittas. The first one takes infinite space as object. The second one takes the first Arūpāvacara consciousness as object. The third one takes the absence of the first Arūpāvacara consciousness as object. The fourth one takes the third Arūpāvacara consciousness as object. Please remember that. Again what is the object of the first Arūpāvacara Jhāna? Its object is infinite space. What is the object of the second Arūpāvacara Jhāna? The object of second Arūpāvacara consciousness is first Arūpāvacara consciousness. The object of third Arūpāvacara consciousness is the absence of first Arūpāvacara consciousness. And the object of the fourth Arūpāvacara consciousness is the third Arūpāvacara

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consciousness. So the object of the second and the fourth is respectively the first and the third Arūpāvacara consciousness.

All Rūpāvacara and Arūpāvacara consciousness are called Mahaggata, Sublime. But here Mahaggata in this context does not mean all the Mahaggata Cittas. There are how many Mahaggata Cittas? There are 27 Mahaggata Cittas — 15 Rūpāvacara and 12 Arūpāvacara Cittas. Here Mahaggata or Sublime only means first and third, three first Arūpāvacara consciousnesses and three third Arūpāvacara consciousnesses. There are only six of them here.

The chapters are all inter-related. First chapter helps you understand here. You have to understand some of the Cittas and objects mentioned here with reference to thought processes and also with reference to the rebirth-consciousness and so on. All the chapters are connected.

Next one is form-sphere (Rūpāvacara) consciousness 15 and first and third Arūpāvacara consciousness 6. There are 21. These 21 Cittas take Paññatti (concepts) as objects. Rūpāvacara Cittas take concepts as objects. First and third Arūpāvacara Cittas take concepts as objects.

What are the concepts? Turn to page 142 of the CMA. Those objects are the concepts: Kasiṇas ten (That means Kasiṇa signs which are concepts.), foulness (That means the loathsomeness of the body as seen in the ten stages of decay in a corpse.), and parts of the body (That means head hair, body hair, nails, teeth, skin and so on. There are 32 parts of the body), the breath, and then all beings (beings that are the object of Mettā (loving-kindness), Karuṇā (compassion), Muditā (appreciative joy) and Upekkhā (equanimity), and then infinite space (This is also a concept.), and nothingness of the first Arūpāvacara consciousness (This is also a concept.).

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There are said to be altogether 28 types of concepts — Kasiṇa concepts ten, foulness concepts ten, body concept one, breath concept one, four concepts for groups of beings — one group of beings each for Mettā, Karuṇā, Muditā and Upekkhā, and then infinite space and nothingness of first Arūpāvacara consciousness.

The three first Jhāna Cittas take 25 concepts as object. Those are Kasiṇa ten, foulness ten, body one, breath one, beings of Mettā, Karuṇā and Muditā. There are 25 objects.

The objects of second Jhāna are only 14 concepts. They are ten Kasiṇa concepts, breath and three kinds of beings.

The foulness concepts and the body concepts are said to be so gross that the consciousness needs Vitakka to keep it on the objects. When the current is too strong, you need a pole to keep the boat steady. In the same way, these objects are gross objects. Foulness of the body is where one looks at a corpse that is festering or one where the blood is oozing out. They are so gross that you need Vitakka to keep your mind on these objects. So those that are not with Vitakka cannot take them as objects. Second Jhāna cannot take foulness concepts and body concept as object. 25 minus 11 leaves us with 14 concepts.

The three third Jhāna Cittas can take these 14 concepts. Also the three fourth Jhāna Cittas can take these 14 concepts.

The fifth Jhāna Cittas can only take 12 kinds of concepts. They are ten Kasiṇa concepts, breath and beings pervaded with equanimity concept.

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First Arūpāvacara Jhāna takes infinite space as object only. Third Arūpāvacara Jhāna takes absence of first first Arūpāvacara Jhāna consciousness only as object. They each take only one kind of concept.

When it is said that there are, for example, 25 concepts, we must understand in detail. There are altogether 28 kinds of concepts and various ones are taken by the different Jhānas. Altogether those that take Paññatti only as object are 21 — the 15 Rūpāvacara Cittas and the first and third Arūpāvacara Cittas.

Now we come to the last one, the Lokuttara Cittas eight or forty. They take Nibbāna as object. Supramundane consciousnesses take Nibbāna as object.

We have to familiarize ourselves with particular types of consciousness taking particular types of objects. We have to go through it again and again. It is not easy.

First let us divide objects into four kinds. There are many others, but then it will become too complicated. There are Kāmāvacara objects, Rūpāvacara objects, Arūpāvacara objects and Lokuttara objects, and we can add one more, concepts. Let us say, there are five objects — Kāmāvacara objects, Rūpāvacara objects, Arūpāvacara objects, Lokuttara objects and concepts. Rūpāvacara and Arūpāvacara objects are called Mahaggata. So there are Kāmāvacara objects, Mahaggata objects, Lokuttara objects and concepts.

If you look at Table 3.5 on page 141 of the CMA, Cakkhu-viññāṇa takes what as object? It takes Kāmāvacara as object. Ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness take Kāmāvacara

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objects as object.

What are Kāmāvacara objects? They are 54 Kāmāvacara Cittas, 52 Cetasikas and 28 Rūpas. They are called Kāmāvacara objects.

What are Mahaggata (Sublime) objects? Here in this context they are first Arūpāvacara Jhāna consciousness and third Arūpāvacara Jhāna consciousness. They are called Mahaggata here.

Lokuttara object means Nibbāna. Actually Lokuttara Cittas are also included in Lokuttara objects. And then there are 28 types of concepts.

Let us consider the Dvipaṇcaviññāṇa again. Eye-consciousness takes what object as object? It takes Kāmāvacara objects as object because its object (visual datum) is one of the 28 Rūpas. Similarly ear-consciousness, nose-consciousness, tongue-consciousness and body-consciousness take Kāmāvacara objects as object.

Mind-element (Mano-dhātu) take Kāmāvacara objects as object.

There are twelve types of consciousness (three Santīraṇa, Hasituppāda, and eight Kāmāvacara Sobhana Vipāka) that also take Kāmāvacara objects as object.

There is a group of twenty types of consciousness (twelve Akusala Cittas, four Kāmāvacara Sobhana Ñāṇa-vippayutta Kusala Cittas, and four Kāmāvacara Sobhana Ñāṇa-

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vippayutta Kiriya Cittas) that takes Kāmāvacara, Mahaggata and concepts as objects.

Then the group of five (four Kāmāvacara Sobhana Ñāṇa-sampayutta Kusala Cittas and one Rūpāvacara Kusala Abhiññā Citta), the next group takes Kāmāvacara, Mahaggata, Nibbāna and Paññatti as objects.

And the six types of consciousness (four Kāmāvacara Sobhana Ñāṇa-sampayutta Kiriya Cittas, one Rūpāvacara Kiriya Abhiññā and Manodvārāvajjana) take all. All means all Cittas, all Cetasikas, all Rūpas, Nibbāna and concepts.

The next six (three second Jhāna Arūpāvacara Cittas and three fourth Jhāna Arūpāvacara Cittas) take only the Mahaggata as object.

Twenty-one types of consciousness (fifteen Rūpāvacara Jhāna Cittas, three first Jhāna Arūpāvacara Cittas and three third Jhāna Arūpāvacara Cittas) take concepts.

The Lokuttara eight take Nibbāna as object.

Are you familiar with this now? What are those that take Kāmāvacara objects only as object? They must take only Kāmāvacara objects. How many are there? Altogether there are 25 (ten Dvipaṇcaviññāṇa, three Mano-dhātu, three Santīraṇa, one Hasituppāda and eight Kāmāvacara Sobhana Vipāka Cittas). These 25 take Kāmāvacara objects only as object — no Mahaggata objects, no Lokuttara, no concepts (see CMA, III, Table 3.5, p.141).

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What are those that take Mahaggata only as object? They are six. They are the second and fourth Arūpāvacara consciousness.

What are those that take concepts only as object? They are 21, 15 Rūpāvacara Cittas, 3 first Arūpāvacara Cittas and 3 third Arūpāvacara Cittas.

What are those that take Nibbāna only as object? They are 8 or 40 Lokuttara Cittas.

Then what are those that take Kāmāvacara as well as other objects? Among the Lokiya Cittas are there Kāmāvacara objects? Yes. Among the Lokiya Cittas there are the 54 Kāmāvacara Cittas. In the group of 20 there are mundane 81 Cittas as objects and so on. Kāmāvacara objects are included there. In the 87 Cittas there are Kāmāvacara objects included there. In the Mahaggata there are no Kāmāvacara objects. In the Paññatti there are no Kāmāvacara objects. In Nibbāna there are no Kāmāvacara objects. Those that take Kāmāvacara as object are 20 (12 Akusala Cittas, 4 Kāmāvacara Sobhana Ñāṇa-vippayutta Kusala Cittas, 4 Kāmāvacara Sobhana Ñāṇa-vippayutta Kiriya Cittas), plus 5 (4 Kāmāvacara Sobhana Ñāṇa-sampayutta Kusala Cittas and 1 Rūpāvacara Kusala Abhiññā Citta), plus 6 (4 Kāmāvacara Sobhana Ñāṇa-sampayutta Kiriya Cittas, 1 Rūpāvacara Kiriya Abhiññā Citta and 1 Manodvārāvajjana Citta). These 81 types of consciousness take Kāmāvacara and others as object. The other 25 take Kāmāvacara only as object.

What are those that take Mahaggata only as object? There are six Cittas (3 second Arūpāvacara Cittas and 3 fourth Arūpāvacara Cittas) that take Mahaggata only as object. What are those that take Mahaggata as well as other objects? For the group of 20 there are mundane Cittas. So there is

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Mahaggata there. Among the 87 Cittas there are Mahaggata Cittas. Among 89 Cittas there are Mahaggata Cittas. So those that take Mahaggata and other objects as well are 20 (12 Akusala Cittas, 4 Kāmāvacara Sobhana Ñāṇa-vippayutta Kusala Cittas, 4 Kāmāvacara Sobhana Ñāṇa-vippayutta Kiriya Cittas), plus 5 (4 Kāmāvacara Sobhana Ñāṇa-sampayutta Kusala Cittas and 1 Rūpāvacara Kusala Abhiññā Citta), plus 6 (4 Kāmāvacara Sobhana Ñāṇa-sampayutta Kiriya Cittas, 1 Rūpāvacara Kiriya Abhiññā Citta and 1 Manodvārāvajjana Citta).

Those that take Nibbāna as well as other objects, what are they? They are 5 (4 Sobhana Kusala Cittas with Paññā and Kusala Abhiññā) and 6 (4 Sobhana Kiriya Cittas with Paññā, Kiriya Abhiññā and Voṭṭhabbana), so 11.

What are those that take Paññatti only as object? 21 Cittas take Paññatti only as object. What are those that take Paññatti and other objects as well? They are 20 (12 Akusala Cittas, 4 Kāmāvacara Kusala Ñāṇa-vippayutta Cittas, 4 Kāmāvacara Sobhana Kiriya Ñāṇa-vippayutta Cittas), plus 5 (4 Kāmāvacara Sobhana Ñāṇa-sampayutta Kusala Cittas and 1 Rūpāvacara Kusala Abhiññā Citta), plus 6 (4 Kāmāvacara Sobhana Ñāṇa-sampayutta Kiriya Cittas, 1 Rūpāvacara Kiriya Abhiññā Citta and 1 Manodvārāvajjana Citta).

It is a little confusing. There are many more. I will not make you more confused. I think you should make yourselves very familiar with Tables 3.5 and 3.6 on page 141 and 142 of the CMA. You must be able to find out these things through looking at these tables.

Citta is never without an object. The very nature of Citta, the characteristic of Citta is to be aware of an object. It must have an object. Whenever Citta arises, it must have an

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object. In this section we understand which types of objects are taken by which types of consciousness. They are very clearly defined here.

For example, eye-consciousness only takes present visible object. Ear-consciousness only takes present audible object and so on. For those that arise through five-sense-door thought process there is no difficulty because they take only the five present objects as object.

For those that arise through mind-door there are a lot of objects. It is very wide and complicated. We will just note here that the objects of those types of consciousness that arise through mind-door are everything. They can belong to six kinds of objects. They can belong to three times. Also they can belong to no time at all.

Nibbāna and Paññatti are called independent of time. Nibbāna is not present, not past, not future. Concept is not present, not past, not future. Nibbāna and Paññatti are said to be timeless. That means they are free from time. We cannot assign any time to them.

Why is that? Nibbāna is outside time because its intrinsic nature is without arising, without continuation and without passing away. Nibbāna has no arising. That is why there is no disappearing for Nibbāna. That is why Nibbāna is called timeless. We cannot say when Nibbāna arises. If we say Nibbāna arises or Nibbāna exists, we imply that Nibbāna is impermanent because where there is arising there must be disappearing. That is a law of nature. Nibbāna is Kālavimutta, independent of time because it has no arising, no continuation or change, no disappearance.

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Concepts are timeless because they are devoid of intrinsic nature of their own. We call a person a man. What we call 'a man' is a concept. It is not ultimate reality. That concept has no intrinsic nature because if we analyze a being, if we analyze a man, we will end up with five aggregates. When we reduce him to the smallest particles, there are just material properties, Cittas and Cetasikas. What we call 'a man' or 'a woman' is just a designation for the ease of communication. Concepts have no intrinsic nature of their own.

We cannot say that a concept arises at this time and then disappears at another time. Since we cannot say like that with regard to concepts, concepts are regarded as timeless. The concept may be forgotten by people. It does not mean that it disappears altogether. In another time it may appear again. The name 'Sumedha' is the name of the hermit who aspired for Buddhahood. He aspired for Buddhahood four incalculables and 100,000 eons ago. Let us say billions of years ago. Then in the time between the aspiration for Buddhahood and the birth of Siddhattha Gotama, the name 'Sumedha' was forgotten. Nobody knew about him. Then the Gotama Buddha appeared. Gotama Buddha taught us that there was a hermit called Sumedha who lived many, many eons ago. And so Gotama Buddha sort of revived that Paññatti. Actually the Paññatti does not exist, so we cannot say that Paññatti had disappeared altogether. It has no intrinsic nature, no nature of its own, no characteristic of its own. Therefore, concepts are called timeless.

Nibbāna and concepts are timeless. Citta, Cetasikas and Rūpas belong to time. So they can be past, or present, or future. What about the Mahaggata? Second and fourth Arūpāvacara Cittas take Mahaggata as object. Mahaggata here means first and third Arūpāvacara Cittas. Let's take an example. The second Arūpāvacara Citta takes the first Arūpāvacara Citta as object. What is that first Arūpāvacara Citta that is taken? Is it present? Is it past? Is it future? It is

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past. Only after you get first Arūpāvacara Jhāna can you get second Arūpāvacara Jhāna. After attaining first Arūpāvacara Jhāna, you try to attain second Arūpāvacara Jhāna. When you practise meditation, you take the first Arūpāvacara Jhāna as object. At that time first Arūpāvacara Jhāna is already past. So the object of second and fourth Arūpāvacara Jhāna are past, not present, not future.

Cittas, Cetasikas and Rūpas belong to past, present and future. Cittas and Cetasikas may take present object as object, past object as object or future object as object. With regard to Nibbāna also we cannot say whether it is present, past or future. It is beyond this time frame.

Please read the *Manual*. If you do not clearly understand the *Manual*, just wait until you read the fifth chapter.

Sādhū! Sādhū! Sādhū!

Student: The object of the door-free consciousness is the same for Paṭisandhi, Bhavaṅga and Cuti. Then the following Paṭisandhi doesn't it take the same object as the previous...

Sayādaw: No. The Paṭisandhi Citta in the new life does not take the same object. You need to understand the dying thought process.

Student: It says on page 138 of the CMA, "The object of the door-freed consciousness in any given existence is generally identical with the object of the last cognitive process in the immediately preceding existence."

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Sayādaw: Yes.

Student: That sounds like it is the same object.

Sayādaw: No, no. You are confusing Cuti and Javanas. Previous to Cuti there are Javanas. You have to see that thought process. Let us say, there are five-sense-door-adverting, seeing, receiving, investigating, determining, five Javanas and there may or may not be Tadārammaṇas, and then there is Cuti. That Cuti takes the object that was taken by rebirth-consciousness in that life. Next rebirth takes the object that is taken by the Javanas, not the object of Cuti. So they are different. Isn't that right?

Student: I'll take your word for it.

Sayādaw: Please look at page 225 of the CMA (CMA, V, Table 5.6, p.225). You see old life ends with death. Immediately after it there is rebirth. From there a new life begins. So old life is number one and new life number two. The object of rebirth is the object of the Javanas immediately previous to it. The object of death is the same — do you see old object above death and then old object on the left side? So the object of death is the same as Paṭisandhi there. But the object of Paṭisandhi in the new life is not the same. It takes the object taken by the Javanas immediately preceding death-consciousness. So there is difference in objects for death in one life and rebirth in another life. In one life the object of relinking, Bhavaṅga and Cuti is the same. If it were the other way, one object would go on and on and on. It is a good question. We will come to that process again at the end of the fifth chapter.

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Student: Mind-element or Mano-dhātu is two receiving and one mind-door-adverting.

Sayādaw: No. Mind-element is two receiving and five-sense-door-adverting.

Student: The Cittas do not go through mind-door. Why do we call them mind-element? Why do they have a name like that? They do not come through mind-door.

Sayādaw: No, no. You confuse mind-door with mind. Here we say mind-element, not mind-door element. It is just a name for these types of consciousness. If you look at the two words separately, the Pāḷi word 'Mano' means consciousness and 'Dhātu' just means element. So actually Mano-dhātu can mean all types of consciousness, but in Abhidhamma usage the name 'Mano-dhātu' is restricted to only these three types of consciousness.

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Ārammaṇa (contd.) & Vatthu

Let us review objects again. You may look at the table (see CMA, III, Table 3.5, p.141). In the book only English is used, but I want you to learn the Pāli terms as well.

In Pāli object is called Ārammaṇa. Cittas and Cetasikas that take the object are called Ārammaṇika. So Ārammaṇika is subject and Ārammaṇa is object.

The first one we see is Cakkhu-viññāṇa. What is Cakkhu-viññāṇa? Cakkhu-viññāṇa is eye-consciousness. There are two kinds of consciousness. They take present visible object or sight as object.

Then Sota-viññāṇa is ear-consciousness. The two kinds of ear-consciousness take present audible object or sound as object.

There are two kinds of Ghāna-viññāṇa (nose-consciousness). They take present smell as object.

There are two kinds of Jivhā-viññāṇa (tongue-consciousness). They take present taste as object.

There are two kinds of body-consciousness (Dukkha Kāya-viññāṇa & Sukha Kāya-viññāṇa). The two kinds of body-consciousness take present tangible object as object.

Then we come to Mano-dhātu. I hope you remember

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what Mano-dhātu is. Mano-dhātu is five-sense-door-adverting and two receiving consciousness. These three are collectively called Mano-dhātu. They take the present five objects. 'Taking present five objects' means sometimes they take present visible object, sometimes they take present audible object and so on. If you remember the thought process, only Cakkhu-viññāṇa is given (see CMA, IV, Table 4.1, p.155). In the place of Cakkhu-viññāṇa you can put Sota-viññāṇa, or Ghāna-viññāṇa, or Jivhā-viññāṇa, or Kāya-viññāṇa. But these three Mano-dhātu (five-sense-door-adverting and two receiving) are in every one of these five thought processes. Pañcadvārāvajjana and Sampañicchana take present five objects. But Cakkhu-viññāṇa takes only present visible object and so on.

Next there are Santīraṇa three, Hasituppāda and Kāmāvacara Sobhana Vipāka eight. There are three Santīraṇa Cittas — one that is accompanied by Somanassa (pleasure) and two accompanied by Upekkhā (indifferent feeling). And then there is Hasituppāda (smile-producing consciousness). And Kāmāvacara Sobhana Vipāka we can see on the chart (see CMA, III, Table 3.5, p.141). These twelve take 54 Kāmāvacara Cittas, 52 Cetasikas and 28 Rūpas as object.

In the next group there are twelve Akusala Cittas, four Kāmāvacara Sobhana Ñāṇa-vippayutta Kusala Cittas and four Kāmāvacara Sobhana Ñāṇa-vippayutta Kiriya Cittas. Ñāṇa-vippayutta is without knowledge. They are eight plus twelve Akusala, so we get twenty. These twenty Cittas take 81 Loka (mundane) Cittas, 52 Cetasikas, 28 Rūpas plus Paññatti (concepts) as object. So they take mundane objects as object. Mundane objects means mundane Cittas and Cetasikas, Rūpas and Paññatti. Twelve Akusala Cittas, 4 Kāmāvacara Sobhana Kusala Ñāṇa-vippayutta Cittas and 4 Kāmāvacara Sobhana Kiriya Ñāṇa-vippayutta Cittas cannot take Supramundane Cittas and their associated Cetasikas, and Nibbāna as object. They cannot take such objects simply because they are without Ñāṇa (wisdom). In the Commentary it says they

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cannot take such objects because they are stupid. The word 'stupid' is used to describe them. Because they are not accompanied by wisdom or knowledge they cannot take Lokuttara objects as object. So they take Lokiya (mundane) objects as object only.

The next group has four Kāmāvacara Sobhana Ñāṇa-sampayutta Kusala and one Kusala Abhiññā. Abhiññā is fifth Jhāna, a specially developed fifth Jhāna. When we say Abhiññā, we mean the fifth Jhāna. These five Cittas take 87 Cittas. That is all Cittas minus Arahatta-magga and Arahatta-phala. They are left out because Arahatta-magga and Arahatta-phala belong to Arahants only. Kāmāvacara Sobhana Ñāṇa-sampayutta Kusala Cittas and Kusala Abhiññā belong to non-Arahants only. These Cittas cannot take Arahatta-magga and Arahatta-phala as object simply because they have not attained Arahatta-magga and Arahatta-phala. They take all objects except Arahatta-magga and Arahatta-phala — 87 Cittas, 52 Cetasikas, 28 Rūpas, Nibbāna and Paññatti.

The next group consists of four Kāmāvacara Sobhana Ñāṇa-sampayutta, one Kiriya Abhiññā and one Voṭṭhabbana. Which Citta is Voṭṭhabbana? Manodvārāvajjana is Voṭṭhabbana. These six take all objects as object — 89 Cittas, 52 Cetasikas, 28 Rūpas, Nibbāna and Paññatti. Although we say that these Cittas take all objects as object, that is true only when they arise in the mind of a Buddha. Otherwise they cannot take all objects. Voṭṭhabbana is not ordinary Voṭṭhabbana. It is the Voṭṭhabbana associated with the Buddha's omniscience. That means the Voṭṭhabbana which arises in the thought process of omniscience in the mind of the Buddha. Ordinary Voṭṭhabbana cannot take all objects.

Then second and fourth Arūpāvacara Cittas, three second and three fourth, take Mahaggata or Sublime objects. Mahaggata objects here means first and third Arūpāvacara

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Cittas. What are Mahaggata objects? Mahaggata objects mean 27 Mahaggata Cittas, that is, fifteen Rūpāvacara Cittas and twelve Arūpāvacara Cittas, and the Cetasikas going along with them. How many Cetasikas are there? There are 35 Cetasikas. Fifteen Rūpāvacara Cittas, twelve Arūpāvacara Cittas and 35 Cetasikas are called Mahaggata objects. Here since we are dealing with second and fourth Arūpāvacara Cittas, Mahaggata here means only first and third Arūpāvacara Cittas.

The next group is Rūpāvacara Cittas (There are fifteen.) and then first and third Arūpāvacara Cittas. Altogether there are 21. They take Paññatti or concept as object. You can look at the Table (see CMA, III, Table 3.5, p.141). I think we have gone through that table last week. So they take Paññatti as object. Rūpāvacara Cittas — first, second, third, fourth, fifth Jhāna — take Kasiṇa Paññatti, foulness of the body Paññatti and so on. First Arūpāvacara Citta takes what object? It takes infinite space as object. And the third Arūpāvacara Citta takes nothingness of the first Arūpāvacara Citta as object. Since they are not ultimate reality, they are called Paññatti. These 21 Cittas take Paññatti as object; different Paññatti are taken by different kinds of Jhāna consciousness.

There are eight or forty Lokuttara Cittas. They take Nibbāna as object.

Let us go to Santīraṇa, Hasituppāda and Kāmāvacara Sobhana Vipāka. They take Kāmāvacara objects only. Santīraṇa Cittas arise in thought processes of seeing, hearing and so on. So they only take Kāmāvacara objects as object. And Hasituppāda means smile-producing. When an Arahant sees something or hears something, that object may produce smiling consciousness in an Arahant. So Hasituppāda is said to take Kāmāvacara objects as object. Then Kāmāvacara Sobhana Vipāka Cittas, when they function as Tadārammaṇa, take Kāmāvacara objects as object.

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Then Akusala Cittas can take Jhāna Cittas as object because Lokiya Cittas include Jhāna Cittas. It is strange that Akusala can take Jhānas as object. Sometimes a person may have a wrong view about Jhānas — take Jhānas as being permanent and so on. Also he may be attached to those Jhānas. Those who have attained Jhānas may be attached to them. So Akusala Cittas can take Jhāna Cittas as object. Sometimes a person loses his Jhāna and he is sorry for that. In that case Dosamūla Cittas take Jhāna Cittas — as object. Even though they are Akusala Cittas, they can take both Kāmāvacara and Jhāna Cittas as object.

Kāmāvacara Sobhana Ñāṇa-vippayutta, Kusala four and Kiriya four, can take all Lokiya Cittas — Kāmāvacara Cittas and Mahaggata Cittas. Also they can take 28 Rūpas and Paññatti as objects, all of them.

Sometimes a person may do a meritorious deed, but he may do it without paying much attention. In that case his consciousness is not accompanied by Ñāṇa. In that case the Kāmāvacara Sobhana Kusala or Kāmāvacara Sobhana Kiriya can be without knowledge and it can take all Lokiya Cittas and others as objects. According to the Commentaries, even an Arahant may do a meritorious deed without much seriousness. When one is very familiar with Jhānas and reflects upon Jhānas, then one's consciousness may not be accompanied by knowledge. Even though they are without knowledge, they can take Jhānas as object.

Abhiññā is fifth Jhāna but it is specially developed fifth Jhāna. Not ordinary fifth Jhāna is called Abhiññā. In order to get Abhiññā, a person first has to have all nine Jhānas. Then that person goes back to fifth Jhāna and develops it in a different way so that his fifth Jhāna becomes Abhiññā. Abhiññā is translated as direct knowledge or supernatural

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knowledge. When a person gets Abhiññā, he can remember past lives or he can read other people's minds and so on.

Here we have Kāmāvacara Sobhana Ñāṇa-sampayutta Kusala four. Since they are Kusala, they arise in which persons? They arise in Puthujjanas and lower Ariyas (Sekkhās), non-Arahant Enlightened Persons. So this Ñāṇa-sampayutta can take Sotāpatti-magga, Sotāpatti-phala, Sakadāgāmī-magga, Sakadāgāmī-phala, Anāgāmī-magga, Anāgāmī-phala as object. How is it possible? The Ñāṇa-sampayutta Kusala of a worldling cannot take Sotāpatti-magga, Sotāpatti-phala and so on as object simply because he has not reached that level of attainment. But after becoming a Sotāpanna, immediately after the Magga thought process, he reviews five things. Do you remember? What does an Enlightened Person review? That person may review Magga, Phala, Nibbāna, defilements eradicated and defilements remaining. When he reviews his own Magga and own Phala, his reviewing consciousness is one of these Ñāṇa-sampayutta Cittas. So, let us say, the Ñāṇa-sampayutta Kusala Sobhana Citta of a Sotāpanna can take his Magga and his Phala Citta as object in reviewing. Let us suppose he gets Abhiññā. With Abhiññā he can take the Sotāpatti-magga and Sotāpatti-phala of other persons as object because they are on the same level. But a Sotāpanna cannot take Sakadāgāmī-magga and Sakadāgāmī-phala or Anāgāmī-magga and Anāgāmī-phala and so on as objects simply because he has not reached that level of attainment. Similarly a Sakadāgāmī, one who has reached the second stage, reviews his own Sakadāgāmī-magga and Sakadāgāmī-phala. When reviewing he can take his own Sakadāgāmī-magga and Sakadāgāmī-phala as object and through Abhiññā he can also take Sotāpatti-magga, Sotāpatti-phala, Sakadāgāmī-magga and Sakadāgāmī-phala of other persons.

Immediately before the real Abhiññā there is what is called preliminary thought process. During that preliminary

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thought process there are these Ñāṇa-sampayutta Cittas. You know Abhiññā is not Kāmāvacara Citta. Abhiññā is Rūpāvacara Citta. Before that Abhiññā thought process there is a preliminary thought process. During that thought process his mind is bent toward an object. Let us say, he wants to see the Citta of another person. So immediately before the Abhiññā thought process the Cittas are bent toward seeing the Citta of another person. It takes that Citta as object. So the Ñāṇa-sampayutta Kusala Citta of a Sakadāgāmī can take his own Magga Citta and Phala Citta when reviewing. He can take Sotāpatti-magga, Sotāpatti-phala, Sakadāgāmī-magga, Sakadāgāmī-phala of other persons at preliminary thought process and also he can take those Cittas by fifth Jhāna Abhiññā, in the thought process of direct knowledge. It may be a little confusing.

I will repeat. Immediately after a person has become enlightened, he reviews Magga, Phala, Nibbāna, defilements destroyed and defilements remaining. When he reviews, there is reviewing thought process. In that reviewing thought process one of the four Kāmāvacara Ñāṇa-sampayutta will arise. Those Cittas take his own Magga and Phala Cittas as object. Later on, let us suppose he gets Abhiññā. With that Abhiññā he tries to see the Magga Citta and Phala Citta of other persons. When he tries to see that, there are two thought processes. First there is the preliminary thought process and then there is direct knowledge thought process. During the preliminary thought process one of these four Kāmāvacara Ñāṇa-sampayutta Kusala Cittas arises. That is why the Kāmāvacara Ñāṇa-sampayutta Kusala Cittas can take the Magga and Phala Cittas of other persons as object. When he enters into Abhiññā, there is the fifth Rūpāvacara Kusala Citta. With that fifth Rūpāvacara Kusala Citta also he can take the Magga and Phala Cittas of other persons as objects. So Kāmāvacara Cittas accompanied by Ñāṇa four and Kusala Abhiññā can take all Cittas except Arahatta-magga and Arahatta-phala. Since they are not Arahants, they have not attained Arahatta-magga and Arahatta-phala yet and cannot

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take those Cittas as object.

When a person becomes an Arahant, immediately after enlightenment there is also a reviewing thought process. In that case how many things are reviewed? Magga, Phala, Nibbāna and defilements destroyed are reviewed, but not defilements remaining because none remain. These four thought processes arise. During these four thought processes the consciousness is one of the Kiriya Ñāṇa-sampayutta Cittas. Again those are Cittas one, two, five and six. Those kinds of consciousness can take one's own Arahatta-magga and Arahatta-phala as object. Later on if one has Abhiññā, one can take in the preliminary thought process the Magga and Phala Cittas of other persons as object with Kāmāvacara Kiriya. In the thought process of Abhiññā one can take those Magga and Phala Cittas with fifth Jhāna consciousness. So Kāmāvacara Sobhana Ñāṇa-sampayutta Kiriya four and Kiriya Abhiññā can take all Cittas as object. Even Arahatta-magga and Arahatta-phala are taken.

As I said before, Voṭṭhabbana or Manodvārāvajjana can take all objects. That happens only when it functions as a preliminary consciousness to the omniscience thought process. Only when it arises in the mind of the Buddha can it take all objects — Cittas, Cetasikas, Rūpas, Nibbāna and Paññatti.

What are the objects of the Akusala Cittas? Lokiya Cittas, Cetasikas, Rūpas and Paññatti are the objects of Akusala Cittas. What is the object of the two kinds of seeing consciousness? Seeing consciousness takes the present visible object as object. What is the object taken by ear-consciousness? Ear-consciousness takes present audible object. The two kinds of nose-consciousness take what object? They take present odorous object or smell. And the two kinds of tongue-consciousness take what object? They take present taste. Two kinds of body-consciousness take what object?

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They take present touch.

Two kinds of receiving consciousness take what objects? They take present five objects because they are among the three Mano-dhātu. Then the three Santīraṇa, three investigating consciousness take what objects? What are the objects of these three? 54 Kāmāvacara Cittas, 52 Cetasikas, 28 Rūpas are the objects of the Santīraṇa.

Let's go to Kāmāvacara Kusala. The first two, Kāmāvacara Kusala accompanied by knowledge (Ñāṇa-sampayutta), what are the objects of these two? They take all objects except Arahatta-magga and Arahatta-phala. Then the next two, Kāmāvacara Kusala not accompanied by knowledge take 81 Lokiya Cittas (mundane objects), 52 Cetasikas, 28 Rūpas and Paññatti. The next two are Kāmāvacara Kusala accompanied by knowledge and accompanied by indifferent feeling. What objects do they take? They take 87 Cittas, 52 Cetasikas, 28 Rūpas, Nibbāna and Paññatti. Then the last two Kāmāvacara Sobhana Kusala Cittas are not accompanied by Ñāṇa. They take Lokiya Cittas, Cetasikas, Rūpas and Paññatti. That means they take all but Lokuttara objects.

Let's look at the Kāmāvacara Sobhana Vipāka Cittas. What objects do they take? They take the 54 Kāmāvacara Cittas, 52 Cetasikas and 28 Rūpas. Very good.

Now we go to Kāmāvacara Sobhana Kiriya. The first two are accompanied by Ñāṇa. They take all objects. Then number three and four are not accompanied by Ñāṇa. They take 81 Lokiya Cittas, 52 Cetasikas, 28 Rūpas and Paññatti. Then number five and six take all objects. Seven and eight take Lokiya Cittas, Cetasikas, Rūpas and Paññatti.

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The others are easy. Fifteen Rūpāvacara Cittas take Paññatti. And then three first Arūpāvacara Jhāna Cittas take Paññatti. What Paññatti do they take? They take infinite space. Then the three second Arūpāvacara Jhānas take what object? They take Mahaggata object. What is the Mahaggata object here that they take? They take first Arūpāvacara Jhāna consciousness. The three third Arūpāvacara Jhāna Cittas also take Paññatti. What Paññatti do they take? They take nothingness. Then the fourth Arūpāvacara takes Mahaggata object. What is the Mahaggata object here? It is third Arūpāvacara Jhāna consciousness. Then the remaining Lokuttara Cittas take Nibbāna as object.

If you do not remember, you go back to the book (CMA, III, Table 3.5, p.141) and find out what consciousness takes what object. If you try to apply this knowledge of objects to the 121 types of consciousness, you will get more acquainted with the objects and the consciousness that takes the objects. Different Cittas takes different objects. Not all Cittas take just one object. Altogether there are how many objects? There are six kinds of objects. What are those six? Sight, sound smell, taste, touch and Dhamma objects are the six kinds of objects. What are Dhamma objects? Dhamma objects are sensitive matter, subtle matter, Citta, Cetasika, Nibbāna and Paññatti. Very good.

Now the *Manual* says at the end of the subsection,

“25 types of consciousness are connected with lower objects; ...” (CMA, III, §19, p.143)

‘Lower objects’ means Kāmāvacara objects. 25 types of consciousness take Kāmāvacara objects only. Which are those 25? 25 means two eye-consciousness, two ear-consciousness, two nose-consciousness, two tongue-consciousness, two body-consciousness and then Mano-dhātu, three Santīraṇa, Hasituppāda and Kāmāvacara Sobhana Vipāka eight. So altogether there are 25. The 25 Cittas take Kāmāvacara

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objects only. They do not take other objects; they just take Kāmāvacara objects.

Now eight Kāmāvacara Kusala do they take Kāmāvacara objects? Yes. Kāmāvacara Cittas are included in 87 Cittas or Lokiya Cittas. These Cittas take Kāmāvacara objects as well as other objects. But the previous 25 take Kāmāvacara objects only. The same is true for the Kāmāvacara Kiriya Cittas and so on.

“... six with the sublime; ...” (CMA, III, §19, p.143)

Those that take Mahaggata objects only, how many of them are there? There are six of them. Which are they? They are three second Arūpāvacara Jhānas and three fourth Arūpāvacara Jhānas. They take only the Sublime as object. They don't take any other objects.

“... twenty-one with concepts; ...” (CMA, III, §19, p.143)

21 take concepts only as object. What are the 21? Fifteen Rūpāvacara Cittas, three first Arūpāvacara Cittas and three third Arūpāvacara Cittas — these 21 Cittas take concept as objects. First Rūpāvacara Jhāna takes how many concepts? On the Table it shows that it takes 25 kinds of concepts as object (see CMA, III, Table 3.6, p.142). Second Jhāna Cittas take fourteen kinds of concepts as object and so on.

“... eight with Nibbāna.” (CMA, III, §19, p.143)

That means eight take Nibbāna only as object. Those are the eight Lokuttara Cittas or forty Lokuttara Cittas.

So now you see the different types of consciousness have different objects. A consciousness is never without an object. If there is no object, there can be no consciousness,

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simply because consciousness is the awareness of the object. If there is no object, there can be no awareness. So there can be no consciousness. So consciousness has some kind of object always.

These objects can be divided into different groups. They can be divided into six kinds of objects or into Kāmāvacara, Lokuttara, Paññatti or we can go into more details. I will not go into these things now because it may confuse you. There are those that take present objects only, those that take past, present and future objects, those that take ultimate reality only, those that take Paññatti only and so on. It goes on and on. If you are not quite familiar, you may get confused. Now we can find out which type of consciousness takes which objects.

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Vatthu-saṅgaha

Of Bases

Let us go to the next section. The next section is on bases, Vatthu. What are the six bases? They are eye, ear, nose, tongue, body and heart-base. If you compare these six with the six doors, you will see that the five bases and the five doors are the same. The eye-sensitivity is both a door as well as a base. Ear-sensitivity is both a door and a base and so on.

The sixth door and the sixth base are different. The sixth door is not matter, it is not Rūpa. What is the sixth door (Mano-dvāra)? What is mind-door? Mind-door is the Bhavaṅga Cittas. Mind-door is not Rūpa. But the sixth base is heart-base and that is Rūpa. Here all bases are matter. In the doors the five doors are matter, but the sixth door is not matter. It is mind.

When a type of consciousness arises in beings who have five aggregates, then consciousness always needs a material base or a physical support for its arising. Let us take seeing consciousness as an example. Only when there is the eye or eye-sensitivity can seeing consciousness arise. Seeing consciousness depends on eye-sensitivity for its arising. Eye-sensitivity is said, therefore, to be the base of eye-consciousness. This eye-consciousness arises through the eye-door. So the eye-sensitivity serves both as a door and as a support, that is, a physical support for the eye-consciousness. The same is true for ear-consciousness and so on.

What is the difference when we say a consciousness arises through eye-door or when we say a consciousness depends on eye-base? If you think of the seeing thought

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process, all types of consciousness included in that thought process arise through eye-door (see CMA, IV, Table 4.1, p.155). They use eye-door to arise. But not all of them depend on eye-sensitivity. Only one among them depends on eye-sensitivity. The others depend on the heart-base. That is the difference. All types of consciousness in the eye-door process arise through the eye-door. They go through the door of the eye. But only one of them depends upon the eye for its arising. The others depend on the heart-base. That is the difference.

Since these bases are Rūpa, they can only be found in realms where there is the aggregate of Rūpa. These six bases are found in animals, in human beings, in Devas, and some of them are found in Brahmas also. All six bases can be found in Kāmāvacara Loka, sense-sphere existences. That means the four woeful states, one human realm and six Deva realms.

But in the Brahma world or Rūpāvacara Loka three are missing. They are nose-base, tongue-base and body-base. Those who practise Jhāna must keep themselves from sense-objects. Those who practise Jhāna actually must keep themselves dispassioned towards sense-objects. When they are dispassioned towards sense-objects or have no interest in sense-objects, they also have no interest in the organs that take those sense-objects as object. So ordinarily we must say that they are not interested in any of the sense-objects. This case is not that way. They are not interested in the nose-consciousness, tongue-consciousness, body-consciousness because they perpetuate or are conducive to the growth of Lobha, Dosa and Moha, the mental defilements. They are interested in seeing and hearing because with eyes they can see the Buddha and with ears they can hear the Dhamma. For seeing the Buddha and hearing the Dhamma they leave these two intact. When they are reborn as Brahmas, these three sensitivities of nose, tongue and body are not produced. They are reborn without these three kinds of sensitivity. That does not mean that Brahmas do not have noses, tongues and

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bodies. They have noses, tongues and bodies, but they lack sensitivity. So they do not experience smell. They do not experience taste. They do not experience touch. They do have bodies more or less like human beings. So they have noses. They have tongues or else they could not talk. They have bodies. Since they lack sensitivity in these organs, they do not have the senses of smell, taste and touch. These three are missing in the Brahmas. That is Rūpāvacara Brahmas.

What about Arūpāvacara Brahmas? They have zero bases or no base. That is because they are those who hate all kinds of Rūpa and anything connected with Rūpa. So when they are reborn, they are reborn as Citta and Cetasikas only. So no Rūpa arises at the moment of their rebirth and all through their life. Not any one of these six bases is found in the Arūpāvacara Brahmas. In Kāmāvacara Loka all six can be found. In Rūpāvacara Brahmas eye-base, ear-base and heart-base are found. Only three can be found there. But among the Arūpāvacara Brahmas nothing at all is found.

Again among the Kāmāvacara beings sometimes not all six bases may be intact. Those who are born blind, those who are born deaf may be deficient in eye-base or ear-base and so on. They can be different. Normally a person who is born in Kāmāvacara realm will have all six bases.

These six bases serve as a physical support for the consciousness to arise. Different types of consciousness depend on different bases. Now the sixth base is called the heart-base. There is always difficulty with the heart-base. We will have something to talk about when we reach the sixth chapter. Even in the Abhidhamma itself, in the seventh book of Abhidhamma which is supposed to be most authoritative, Buddha did not mention the word 'heart'. He said,

“That matter in dependence on which the mind-element and the mind-consciousness-element occur.”

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He used a phrase like that in the Paṭṭhāna. That means in dependence on a certain matter, a certain property, mind-element and mind-element-consciousness arise. Buddha did not say on dependence on heart-base. He said on dependence on a certain type of matter. That phrase “a certain type of matter”, was interpreted by the Commentators to mean the heart. During the time of the Buddha I think the theory of the heart as the base for consciousness was accepted, maybe without question. So the Commentators take the words “a certain type of material property”, to mean heart-base.

Also I think there must be some other reasons for them to take the heart as the base for consciousness. When you are angry, you have the beating of the heart. When you are sad, you feel something heavy there. That may be caused by the mind affecting its base. The heart is interpreted to mean a certain type of material property.

Also in common usage the word ‘heart’ is used for mind. Even in English we say kind-hearted people or something like that. There is a connection between the heart and consciousness in those days. But nowadays there are teachers who say since Buddha did not say specifically that consciousness depends on the heart, we may take the brain as the physical base for consciousness. This is an open question. We cannot come to a definite conclusion.

Let us accept there are six bases for consciousness — eye-base, ear-base, nose-base, tongue-base, body-base and heart-base. Now we will find out which types of consciousness depend on which base. It is not so difficult. You may look at the Table (see CMA, III, Table 3.8, p.147). Which types of consciousness depend upon heart-base? You already know that. The two kinds of eye-consciousness depend on eye-base. The two kinds of ear-consciousness depend on ear-base. The two kinds of nose-consciousness depend on nose-base. The two kinds of

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tongue-consciousness depend on tongue-base. The two kinds of body-consciousness depend on body-base. Until now it is easy.

Then we go to heart-base. Some Cittas arise dependent upon heart-base always. Other Cittas arise dependent upon heart-base sometimes (see CMA, III, Table 3.8, p.147). There are Cittas that arise with heart-base always. What do we find? We find the two Dosamūla Cittas. The two Dosamūla Cittas arise dependent on heart-base always. Why? If you look at all these types of consciousness (There are altogether 33.), none of them arise in Arūpāvacara realm. Those that do not arise in Arūpāvacara realm always depend on the heart-base. Then we have to find out why these types of consciousness do not arise in Arūpāvacara realm. The two Dosamūla Cittas do not arise in Arūpāvacara realm. Dosa is a definite mental hindrance. In order to get Jhāna, even Rūpāvacara Jhāna, one has to overcome the five mental hindrances which include Dosa. That is why even in the Rūpāvacara realm, these two types of consciousness do not arise. It is not because these Brahmas have eradicated these two Cittas altogether, but because they are born as Brahmas and by the force of their Jhānas these two Cittas do not arise as long as they are there as Brahmas. If they die from that realm and become a Deva or a human being, they may get Dosamūla Cittas again. As long as they are Brahmas, these two Cittas will not arise in them. Even in the minds of Rūpāvacara Brahmas these two Cittas do not arise much less in the minds of Arūpāvacara Brahmas. Since the two Dosamūla Cittas do not arise in the minds of Arūpāvacara Brahmas, they always have to depend on the heart-base.

What are the next ones? The next ones are mind-element three — Pañcadvārāvajjana and two Sampaṭicchana. They arise through what door? They arise through eye-door, ear-door, nose-door, tongue-door, body-door. Through five doors they arise. The five doors are five Rūpas. There are no

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Rūpas in Arūpāvacara realm. So they do not arise there.

What about investigation? Investigation has different functions. When these Cittas are doing investigation function, they arise through five doors. When they are doing Tadārammaṇa function, then they need Kāmāvacara object, Kāmāvacara Jāvanas and Kāmāvacara realm. So Arūpāvacara is not Kāmāvacara. When the two Upekkhā Santīraṇa have functions of Paṭisandhi, Bhavaṅga and Cuti, they arise only in Kāmāvacara realms. So they do not arise in Arūpāvacara realm. Therefore, they always depend on heart-base.

Then smiling consciousness is very easy to understand. If you do not have Rūpa, you cannot smile. So the immaterial or Arūpāvacara Brahmas cannot smile.

Then the Kāmāvacara Vipāka eight Cittas have the function of Tadārammaṇa, Paṭisandhi, Bhavaṅga and Cuti. When they have the function of Paṭisandhi, Bhavaṅga and Cuti, they arise in Kāmāvacara worlds only. And also if they do the function of Tadārammaṇa, they will only arise in Kāmāvacara worlds. You will find more about this in the next chapter. For Tadārammaṇa to arise there are three conditions. There must be Kāmāvacara Javana, Kāmāvacara object and it must be in Kāmāvacara realm.

Fifteen Rūpāvacara Cittas take Kasiṇa signs and others as object. They take concepts as object, but these concepts are connected with Rūpa. Arūpāvacara Brahmas hate Rūpa. When they hate Rūpa, they hate anything that is connected with Rūpa. So they don't want Rūpāvacara Cittas also. Rūpāvacara Cittas cannot arise in Arūpāvacara realm. After you are reborn as an Arūpāvacara Brahma, you cannot get into first Jhāna, second Jhāna and so on. So they always depend on heart-base.

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The last one is Stream-entry Path, Sotāpatti-magga Citta. Sotāpatti-magga Citta cannot arise in the Arūpāvacara realm. Why? In order for a person to become a Sotāpanna, he always needs instruction from another person — from a Buddha, from another Arahant, or from a teacher. If he does not get instruction, he will not know how to practise meditation. Then he will not become a Sotāpanna. In order for a person to become a Sotāpanna he always needs a teacher; he always needs to hear the instruction from a teacher, from a Buddha or Arahant. Arūpāvacara Brahmas have no ears. So they cannot hear. Since they cannot hear the instruction, if they are reborn as Puthujjanas there, they will not become enlightened in those realms.

What about Buddhas and Pacceka Buddhas? Do they need to hear anything from another person? No. It is true that Buddhas and Pacceka Buddhas do not need to hear anything from any person, but Buddhas and Pacceka Buddhas only arise in human world. Only human beings can become Buddhas and Pacceka Buddhas. Devas will not become Buddhas or Pacceka Buddhas. Brahmas will not become Buddhas or Pacceka Buddhas. So Sotāpatti-magga Citta cannot arise in the Arūpāvacara realm.

That is why the four Arūpāvacara realms are said to be Akkhaṇa in Pāḷi. That means an unsuitable place. That means if you are reborn as an Arūpāvacara Brahma as a Puthujjana, you will not become an Ariya there. It is not supposed to be a good place to be reborn.

These 33 Cittas cannot arise in the Arūpāvacara Brahmas. They are said to depend on heart-base always. Whenever they arise, they must have the heart-base as their support.

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The other Cittas which have heart-base as support sometimes may arise in Arūpāvacara realms as well as in Rūpāvacara and Kāmāvacara realms. They are said to depend on heart-base sometimes. That means when they arise in Kāmāvacara and Rūpāvacara realms, they will depend on heart-base. When they arise in Arūpāvacara realms, they will not depend on heart-base. There are altogether 42 types of consciousness that depend on heart-base sometimes. They are Lobhamūla Cittas, Mohamūla Cittas, Manodvārāvajjana, Kāmāvacara Sobhana Kusala, Kāmāvacara Sobhana Kiriya, Arūpāvacara Kusala, Arūpāvacara Kiriya and Supramundane Cittas other than Sotāpatti-magga. These 42 Cittas depend on heart-base when they arise in Kāmāvacara and Rūpāvacara planes and they do not depend on heart-base when they arise in the Arūpāvacara plane.

Then the last one is no base. Arūpāvacara Vipāka arise only in Arūpāvacara realm. They have no base at all. Arūpāvacara Kusala and Arūpāvacara Kiriya depend on heart-base sometimes when they arise in human beings, Devas or Rūpāvacara Brahmas. When they arise in Arūpāvacara Brahmas, they do not depend on heart-base. Only four Arūpāvacara Vipāka Cittas are without a base simply because there is no Rūpa at all.

Now you know the bases. In the first chapter when we studied the Ahetuka Cittas, I gave you some explanation as to why the two kinds of seeing consciousness are accompanied by Upekkhā. Do you remember that? The ear, nose, tongue Cittas are accompanied by Upekkhā also. The two kinds of body-consciousness are either accompanied by Sukha or Dukkha. I think I explained that. Did I explain to you why Pañcadvārāvajjana is accompanied by Upekkhā, and why two Santīraṇas are accompanied by Upekkhā and one by Somanassa? I don't remember. I think I did not give you the explanation at that time because in order to understand that

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explanation you have to understand the bases.

If you remember the thought process, you will remember that first there are three Bhavaṅga moments. Immediately after the Bhavaṅga moments, there is five-sense-door-adverting (Pañcadvārāvajjana) and then seeing consciousness, receiving, investigating, determining and Javana Cittas. What is the base of Bhavaṅga Cittas? Bhavaṅga Cittas have heart-base. Also what is the base of Pañcadvārāvajjana? Pañcadvārāvajjana has heart-base. What is the base of seeing consciousness? Seeing consciousness has eye-base. What is the base of receiving investigating and so on? They have heart-base. The five-sense-door-adverting (Pañcadvārāvajjana) Citta and eye-consciousness do not depend on the same base. They depend on different bases. When a Citta has to support another Citta, it is strong only when it supports another Citta with the same base. If it has to support a Citta with a different base, it is said to be weak. So Pañcadvārāvajjana's grasping of the object is weak. Since it is weak, there can be no Somanassa or Domanassa, only Upekkhā. Immediately after Bhavaṅga it appears first and has to take the object which is new. There are three reasons why Pañcadvārāvajjana is accompanied by Upekkhā. It has to arise first. When you first get to a place, you are not firm yet. Then you have to take a new object. Again when you get to a new place, you are not firm. Then you have to support a Citta which has a different base. It is like supporting a person of a different nationality or something like that. For these three reasons Pañcadvārāvajjana cannot be accompanied by Somanassa. It is accompanied by Upekkhā.

Again after Pañcadvārāvajjana there is Cakkhu-viññāṇa. Cakkhu-viññāṇa is accompanied by Upekkhā. That I have already explained. Receiving consciousness (Sampaṭicchana) has heart-base. Seeing consciousness has eye-base. They have different bases. So a person who gets support from someone who is not of his own race is not so

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strong. So Sampāṭicchana is accompanied by Upekkhā. It cannot be accompanied by Somanassa or Domanassa. It does not get strong support because the consciousness preceding it depends on a different base.

What about Santīraṇa? If the object is very desirable object, Santīraṇa is accompanied by Somanassa. If the object is just ordinarily desirable, it is accompanied by Upekkhā. Santīraṇa also depends on heart-base. Sampāṭicchana also depends on heart-base. So it is a little strong. It gets support from Sampāṭicchana which has the same base, so it is a little strong. When it is the result of Akusala, it is accompanied by Upekkhā. When it is the result of Kusala, it is accompanied by Somanassa or Upekkhā.

Next there is Voṭṭhabbana. Voṭṭhabbana is Manodvārāvajjana. When it is Manodvārāvajjana, it has to take the object first. In the mind-door thought process instead of Pañcadvārāvajjana there is Manodvārāvajjana. It has to come first and take the object first. After Manodvārāvajjana is Javana. Although they depend on the same base, they are of different category. Manodvārāvajjana belongs to Ahetuka. Javanas belong to Kusala, Akusala and Kiriya. It has some kind of concern to support the following consciousness which is not of the same genus. It is not of the same race. So it is not so strong. It is also accompanied by Upekkhā. Manodvārāvajjana and Pañcadvārāvajjana are both accompanied by Upekkhā. In order to understand these explanations you need to understand the bases.

In the *Manual* on page 148,

“It should be known that in the sensuous plane seven elements are dependent on the six bases, ...” (CMA, III, §22, p.148)

Cittas are divided into elements — eye-consciousness-element, ear-consciousness-element, nose-consciousness-

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element, tongue-consciousness-element, body-consciousness-element, mind-element, and mind-consciousness-element. It is strange to have mind-element and mind-consciousness-element, but they are called this way. So there are seven kinds of elements. In Pāli they are called Viññāṇa-dhātu. These terms are used, so it is good to be familiar with them. The two kinds of seeing are called eye-consciousness-element. It is similar for ear, nose, tongue and body. We know that in mind-element there are three. The rest, altogether 76, are called mind-consciousness-element. They are in Pāli Cakkhu-viññāṇa-dhātu, Sota-viññāṇa-dhātu, Ghāṇa-viññāṇa-dhātu, Jivhā-viññāṇa-dhātu, Kāya-viññāṇa-dhātu, Mano-dhātu, and Mano-viññāṇa-dhātu. These seven elements depend on the six bases. That is just a general statement. That means all kinds of consciousness depend on the six bases.

“... in the fine-material plane four are dependent on three bases, ...” (CMA, III, §22, p.148)

Four elements are dependent on three bases. What are the three bases? The Brahmas have eye-base, ear-base and heart-base. What are the four elements? The four elements are eye-consciousness-element, ear-consciousness-element, mind-element and mind-consciousness-element. In the fine-material plane four elements are dependent on three bases.

“... in the immaterial plane the one single element is not dependent on any.” (CMA, III, §22, p.148)

What is the one single element? The last one, mind-consciousness-element is the one single element. It is not dependent on any. So there is no base.

“43 (types of consciousness) arise dependent on a base.” (CMA, III, §22, p.148)

A base may be eye-base, ear-base and so on. Which are the 43? The 43 are eye-consciousness, ear-consciousness

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and then 33 kinds of consciousness that depend on heart-base.

“42 arise with or without a base.” (CMA, III, §22, p.148)

That means the 42 that arise with heart-base sometimes (see CMA, III, Table 3.8, p.147).

“The immaterial resultants arise without any base.”
(CMA, III, §22, p.148)

The Arūpāvacara Vipāka are without a base.

So we come to the end of the third chapter. The third chapter deals with feelings (Vedanā), roots (Hetu), functions (Kicca), doors (Dvāra), objects (Ārammaṇa) and bases (Vatthu).

Sādhū! Sādhū! Sādhū!

[End of Chapter Three]